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United Evangelical Action

Official Publication of the National Association of Evangelicals

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GOSPEL PROGRAMS TO GO OFF THE AIR

the PRESIDENT'S column

Your president continues to move about the country on business for N. A. E. Last week it was New York City; this week it is Toronto; next week it will be Philadelphia, and so it goes. We must be praying in these days for the Lord to prepare leaders for N. A. E. in future years. The altogether wise restriction of a possible two year term of office for the president will soon necessitate the choice of a successor for the present incumbent of this office.

Personally, I wish to testify to the spiritual refreshing which has come through the ministry of two N. A. E. men at the Evangelistic Conference held in Boston. Dr. Harry Hager probed new depths in his presentations of the Word, and Dr. Bob Jones presented the Lord in the grand tradition of the evangelist. Those of us who listened were led a long way up the road.

At the last meeting of the Board of Administration the Executive Committee was empowered to initiate an evangelistic preaching crusade. Plans are being formulated by the Evangelistic Committee to fulfil this oft expressed desire on the part of our constituency. Following the December Executive Committee meeting some announcement will be made. Meanwhile, we request country-wide prayer for guidance in this [illegible] project.

The devotion of the laymen to the cause of N. A. E. should be ticed. Mr. Kenneth S. Keyes, e chairman of the Finance ommittee is devoting gratuusly more than two months of s time in traveling about the tion interviewing business men behalf of the N. A. E. The ovement is greatly indebted to r. Keyes, as also to other [illegible]

Western Pennsylvania Evangelicals Hold Rally

The Western Pennsylvania District of the National Association of Evangelicals held a rally in the First Baptist Church, Greensburg, Pa., of which Dr. Roger Williams is the pastor. Dr. Carey S. Thomas, pastor of the First Baptist Church, Altoona, and chairman of the district, presided. More than seventy-five pastors and many laymen from the area were present.

The morning session opened with a devotional service led by the Rev. John R. Hardt, pastor of the First Pentecostal Church, Altoona. The Rev. J. Elwin Wright then brought a brief message on the needs of the hour concerning time on the radio for evangelicals, the need of an office in Washington, D. C., et cetera, after which the meeting was thrown open for discussion.

The afternoon session opened at 2 with a devotional message by the Rev. W. W. Breckbill, D. D., pastor of the Broad Avenue Methodist Church, Altoona. Dr. William Ward Ayer, pastor of the Calvary Baptist Church, New York City, then brought a stirring message on the theme, "What is Evangelical Christianity?" He said that it was all summed up in I Corinthians 15:1-4. He was followed by Dr. Irvin S. Yeaworth, pastor of the Bethany Temple Presbyterian Church, [illegible] brought a challenging message on the need for evangelical unity, using as his Scripture basis John 17, repeating again and again the words of Jesus, "That they may be one." Dr. Wright then took charge of the forum hour, after which officers [illegible]

Businessmen [illegible] Of Chicago NAE Group

By Dr. Carl F. Henry

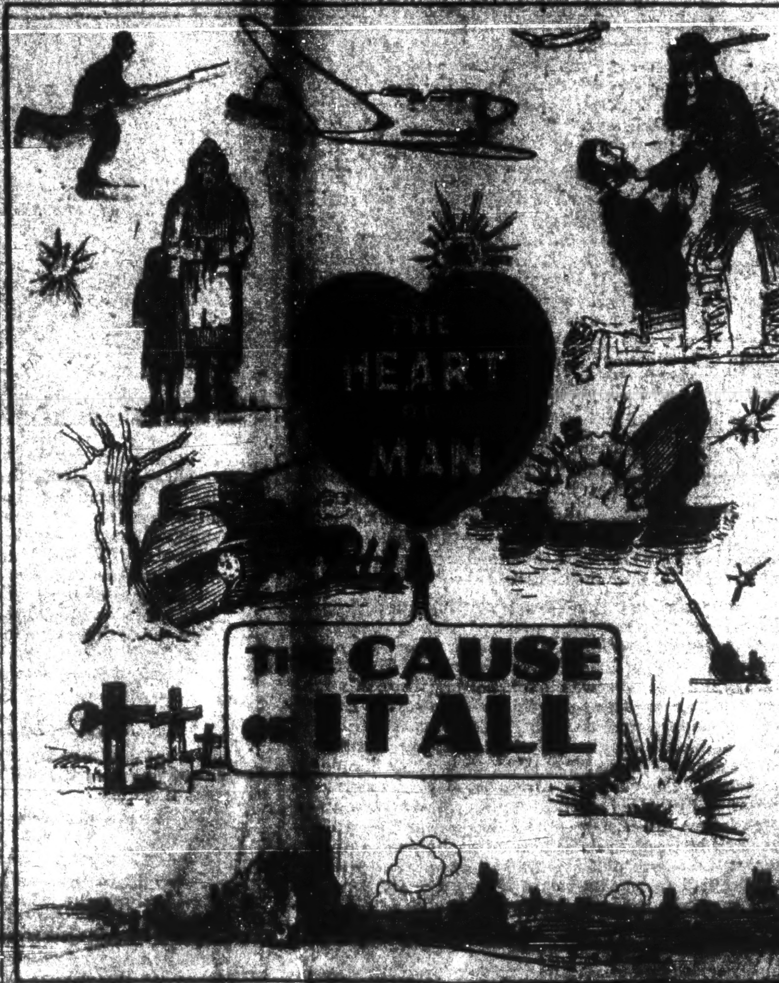
Spirited enthusiasm over the growth of National Association of Evangelicals, in the face of widespread need for united conservative action, featured a Chicago dinner meeting Nov. 19 to which outstanding Christian businessmen, most of them unaware of the movement's aims, were invited.

Optism over the organization's objectives, and assurance both of prayer and financial suport, accrued to the movement as a result of the rally, at which the Chicago regional committee was host. Dr. Harry J. Hager, pastor of Bethany Reformed church, is chairman of the Windy City unit.

Dr. J. Elwin Wright, field secretary, outlined the national plight of disunited evangelical forces which led to the widespread call for organization of a national body. He traced the events of the preliminary St. Louis meeting, summarized highlights of the Chicago convention in May, and related subsequent advances of the movement. He answered questions freely, and satisfied inquirers that the organization's position regarding the Federal Council of Churches is not one of compromise, but of [illegible] lack of adequate representation for conservative churches. The meeting was stirred by word of the likelihood that the Mutual network, following the other large radio chains, is not likely to renew its current contracts with evangelical broadcasters.

Brief addresses were given by [illegible]

AN AWFUL FACT


THE HEART OF MAN
THE CAUSE OF IT ALL

Regional Rally At Denver

Every Major Network Now Lost To Evangelical Ministry

EVANGELISTIC CONFERENCE BLAZES PATH FOR UNITY

BOSTON—All the evangelical organizations of Metropolitan Boston cooperated in a highly successful evangelistic conference here under the leadership of Dr. Bob Jones, Sr., Dr. Harry J. Hager and R[illegible] Clifford.

So effective were the meetings that the standing committee [illegible] decided to summon a [illegible] representative group of ministers for the thorough planning of a similar evangelistic conference one year hence. It is thought that this is the ideal way of introducing scores of local evangelistic campaigns in an area. Pastors will cooperate in planning such local campaigns for the coming year.

The committee invited every Protestant minister of New England to attend this conference. The invitation did not go out until some five weeks before the conference, and many ministers already had their schedules full and were unable to come, but scores of them were able to come for the [illegible] agreed unanimously that this was the greatest preparation for the year's work any of us had ever experienced. Hence the [illegible]

NAE Urges Cooperation In Opposing Ban.

The decision of the Mutual Broadcasting System to adopt the policy of not selling time for religious broadcasting closes the last door to national gospel programs. The other three major networks, NBC, Blue and Columbia, have long maintained this [illegible]. This change in [illegible] immediately [illegible] such programs as the Old Fashioned Revival Hour and the Lutheran Hour off the air as present contracts will probably be carried out. We say "probably" because all contracts have a two week's cancellation clause so that any program could be put off the air in short order at the pleasure of the network.

The networks regard religious broadcasting as their greatest "headache" and would undoubtedly be glad never to be obliged to put another program of the kind on the air again, either with or without payment. But in spite of their impatience with the various religious groups which clamor for a hearing, [illegible]

Meanwhile, [illegible] country-wide [illegible] guidance in [illegible] project.

The devotion [illegible] the cause of N. [illegible] noticed. Mr. Kenneth S. Keyes, the chairman of the Finance Committee is devoting gratuitously more than two months of his time in traveling about the nation interviewing business men on behalf of the N. A. E. The movement is greatly indebted to Mr. Keyes, as also to other laymen like Mr. J. Willison Smith Jr., our able secretary.

Several issues ago we recommended that local associations of N. A. E. conduct Bible schools for Christians where such are not in existence. Such a school was launched this fall in Boston, and before the registrations were closed for the first semester 464 paid registrations were made. The student body is composed of devout inquirers after God's truth. We believe such Bible schools should be conducted in most of the cities of the country.

The national office has faithfully returned one half of all personal membership subscriptions made since the meeting of the Board of Administration. This is a drain upon the national treasury, but it will greatly encourage the local association and provide them with the means of a dynamic and aggressive program. The national treasury continues to need liberal gifts, either by way of founding memberships or outright gifts, for the support of the nation-wide work.

Dr. Ockenga Addresses Philadelphia Meeting of NAE

PHILADELPHIA, Penn. — One hundred and two of the spiritual leaders of the city met at the Hotel Whittier for dinner recently and listened to a highly inspirational message by [illegible] H. J. Ockenga, president of N.A.E. The meeting was arranged by Dr. W. E. Jordan, chairman of the Philadelphia committee. Dr. [illegible] Yeawortth regional chairman for Eastern Pennsylvania and many other state and local committeemen were present. Plans are underway in this area which call for the full time services of a competent executive secretary. The committee will make an important announcement soon.

[illegible] on the need for [illegible] unity, using as his scripture basis John 17, repeating again and again the words of Jesus, "That they may be one." Dr. Wright then took charge of the forum hour, after which officers were elected for the coming year.

Rev. H. H. VanCleve, pastor of the Calvary Presbyterian Church, Wilkinsburg, was elected president. Rev. Robert E. Crawford, pastor of the First Baptist Church, Connellsville, was elected secretary-treasurer, and Rev. Frank L. Gibson, pastor of the First Church of God, Altoona, Rev. W. W. Breckbill, D. D., pastor of the Broad Avenue Methodist Church, Altoona, Rev. Oliver W. Hurst, pastor of the First Baptist Church, New Castle, Rev. H. C. McKinney, pastor of Calvary Tabernacle, Pittsburgh, and Rev. Ray Harris, United Brethren, Corry, were elected as members of the Executive Committee.

The evening session opened with a devotional service led by

(See RALLY—Page 5, Col. 1)

[illegible] meeting was [illegible] the [illegible] that the Mutual network, following the other large radio chains, is not likely to renew its current contracts with evangelical broadcasters.

Brief addresses were given by Kenneth S. Keyes, Miami realtor, and by H. J. Taylor, Chicago businessman and treasurer of the National Association.

The growing need for a national voice was indicated further by the report given by Dr. Wright, of the refusal of a city council to approve building plans for a new church, the funds for which were already secured by a group of evangelical worshippers, simply because the city church federation, predominantly liberal, denied its consent.

Characteristic of regional gatherings being held throughout the land, the Chicago dinner meeting brought together prominent conservative laymen, informing many for the first time of the crisis which is inevitable for fundamental Protestantism, until united action is secure.

DR. HALL CITES NEED OF N. A. E.

BELLINGHAM, Wash. — The Bellingham Branch of the N. A. E. held a banquet in the dining room of the Blue Bird Annex on Friday evening, November 5th. The Annex was filled to capacity with a very enthusiastic company.

The president, Dr. R. Francis Hall, called for reports on the work that is being carried on with response from the following groups: Mrs. R. Francis Hall reported for the work of Child Evangelism and the school for training of the workers; Rev. Grant Whipple reported for the Youth Movement; Rev. Paul Collord gave the account of the Service Men's Lounge; Rev. Carl Okerbloom reviewed the work of Evangelism in the various cooperating churches, with plans for city-wide evangelism; Rev. C. C. Hovda reported on Rural Evangelism, embracing Child-Youth Evangelism, and the opening of many new Bible Schools as a result of community evangelism.

The president gave an account of the national objectives of the organization in Washington, D. C., and presented the challenge of the hour as loyal Americans to support the National Association as a means of bringing Christ to America, and to a confused and bleeding world after the war.

The Association of Evangelical Churches in Bellingham recently held a week of great services at the Christian and Missionary Alliance Church. Those participating were: Prof. and Mrs. Elbert T. Tindley, of Pittsburgh, Pa., international evangelistic negro singers; Rev. Bob Stacey, Director of the Service Men's Lounge; Dr. R. Francis Hall, pastor of Broadway United Presbyterian Church; Rev. Carl Okerbloom, pastor of the First Lutheran Church; Rev. C. C. Hovda, missionary of the American S. S. Union; and Rev. Paul A. Collord, pastor of the Christian and Missionary Alliance Church. One feature of the conference was the Great Youth Night featuring Beta Sigma Bible Clubs, with Norman Robbins, Staff Member of Young Life Campaign, Portland area, as speaker.

Regional Rally At Denver Boost To Local Group

DENVER — Leaders of the National Association of Evangelical activities in Colorado in general and Denver in particular report a fine response to the programs of Oct. 16 and 17, featuring Dr. J. Elwin Wright, Dr. Richard Ellsworth Day and Mr. Kenneth S. Keyes.

This conference party arrived from Cheyenne on Saturday noon in time for an interview with the leading newspaper and lunch with some of the Denver Association officers.

That night at a supper meeting at the Y. M. C. A., sixty Christian business men and ministers enjoyed a fine time of fellowship and inspiration as the visiting speakers presented the main features of the association's plans and prospects. The response to the appeal for memberships and pledges was excellent.

On Sunday morning each of the party was assigned to prominent pulpits. The big rally meeting for Sunday afternoon drew a crowd of well over a thousand. It was held in Central Presbyterian church, which is the largest Protestant sanctuary in the Rocky Mountain region, and has the largest Presbyterian church membership in America.

Introductions were made by the Rev. Joshua Gravett, dean of Denver ministers, and for 51 years the pastor of Galilee Baptise church of Denver.

Dr. Wright set before the audience some striking facts regarding the encroachments of "organized apostasy" into the realm of American freedom of religion. He exposed the plot of the Federal Council to seek to bring all denominations under the control of the little headquarters group that now dictates the policies of the council.

Mr. Keyes made an effective appeal along the lines of the needs of the National Association and the vital part it can play in furthering the Gospel throughout the land when the united voice and influence of evangelicals can be brought to bear on both national and localized situations in which God's people are now often working at such a disadvantage.

Dr. Day followed with a masterly discourse along the lines of "Putting More Units in Unity." His charming platform personality and outstanding oratorical ability gave unique force to his earnest plea for the laying aside of nonessential differences and the uniting on those great vital principles that are the common heritage of all true Christian people everywhere.

All available supplies of association literature were exhausted as the crowd sought to become better informed on this great movement.

Pulpit assignments for all three speakers in the evening closed a rally of wide appeal and deep significance for the establishment of a strong local unit of the association organization.

Denver Evangelicals have become an active, going force in this mile-high city. A report of their various activities is promised for the next issue of United Evangelical Action.

Conference Party Visits In Minneapolis

MINNEAPOLIS, Minn. — The regional conference of the National Association of Evangelicals was held in the Park Avenue Methodist church, Rev. Robert Annand, host pastor. Dr. Richard Ellsworth Day, Mr. Kenneth Keyes and Dr. J. Elwin Wright were the speakers for the day. Participating in the day's program with them were Dr. Paul S. Rees, Covenant Tabernacle, Minneapolis; Rev. H. B. Prince, Bethesda Free Church, Minneapolis; Rev. R. F. McIlnay, 1st Baptist church, Hastings; Rev. Lester Pipkin, Calvary Chapel, Navarre; Rev. F. J. Lindquist, Minneapolis Gospel Tabernacle; Rev. A. L. Bragg, Central Free church, Minneapolis; Mr. George Lockwood, Park Avenue Methodist church; Dr. Archer Anderson, First Presbyterian church, Duluth, and the host pastor, Rev. Robert Annand.

Following a devotional period the morning sessions were opened for discussion and questions from the floor, all questions being answered by the visiting speakers. Prior to the questioning Dr. Wright gave a brief review of the activities which had taken place since the last regional conference. This report was received with great interest.

Lunch was served by the church.

The afternoon activities also opened with a devotional period and season of prayer. Mr. Keyes and Dr. Wright explained the plan for financing the work of the N.A.E. and stressed the importance of churches affiliating themselves with the organization immediately. Applications for membership were also discussed at this time. The afternoon sessions were terminated with a business meeting which resulted in a permanent state organization being formed and also opened local activities with a Mineapolis committee appointed.

At 6:00 p. m. over 115 Christian laymen met at a special banquet for the purpose of informing church members about the N.A.E. Mr. George Quam, prominent Minneapolis business man, was toastmaster at the banquet and introduced the speakers, Dr. J. Elwin Wright and Mr. Kenneth S. Keyes, who presented the need of business men and women supporting the association.

The day's meetings were brought to a close by a stirring message from Dr. Richard Ellsworth Day in the main auditorium of the church.

[illegible] the greatest [illegible] for the [illegible] any of us has ever experienced. Hence the [illegible] was [illegible] and organized to have an annual evangelistic conference in New England.

If such conferences could be held in every natural geographical center of America every fall the tide of evangelism would immediately rise to unbelieved heights. New England will be a different place because of this evangelistic conference.

Fine attendance marked all the meetings. Many definite decisions for Christ were made, and yet the attempt was not to conduct an evangelistic campaign but to prepare ministers and Christians for evangelistic work. On the last Sunday, hundreds moved forward in consecration in a real Pentecostal outpouring of the Holy Spirit. Anyone who attended the conference was confirmed in his evangelical convictions and zeal.

We are born from above and have a longing to go home. Let us go forth today with our hearts on the home-stretch.— A. B. Simpson.

[illegible] that it [illegible] represents the [illegible].

Broadcasting officials can hardly be blamed for not realizing that fifty percent of Protestantism is outside the Federal Council; that most of the outsiders are unsympathetic to its program and dogmatically opposed to its infidelity to the historic doctrinal positions of the Church. Neither can they be expected to know that in nearly every denomination within the Federal Council membership there are substantial minorities and in some instances, it is believed, majorities which feel the same as the non-member groups. These dissenters, which are counted as a part of the Federal Council, membership, number several millions. They have been dragged in against their protest and only retain membership in their denominations in spite of Federal Council affiliation because they [illegible] a sense of

(See BROADCASTING— Page 5, Cols. 2, 3, 4)

Robert Munger Addresses San Diego Conference

A new district organization of the National Association of Evangelicals has come into being at San Diego, California. For some months now this area has been moving in the direction of a permanent organization.

After the Chicago meeting, Rev. Robert Munger, of Hollywood, California, was invited to meet with a group of interested people and tell of the great meeting in Chicago.

This meeting was followed by a great mass meeting on November 18th in the First Baptist church with Dr. Robert (Bob) Shuler of Los Angeles, and Dr. John Bunyan Smith of San Diego, as speakers.

Dr. Shuler spoke from the National angle of the Evangelical movement while Dr. Smith spoke from the local angle. Both speakers urged that a local organization be formed.

Registration of all present who were interested was called for and a meeting date set for organization. This date was December 3, and on that date a goodly number gathered in the Evangelical Covenant church and a permanent organization was effected.

Rev. Clarence Agard, pastor of the Evangelical Covenant church, was elected as president, and Rev. A. L. Flory, pastor of the First Brethren church was elected as vice president. Rev. R. C. Fleisher, executive secretary of the San Diego Baptist City Mission Society was elected as secretary-treasurer.

A board of directors is still to be chosen and committees elected. There seems to be much interest in this new movement in this section, and a large local group will no doubt be gathered.

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National Association of Evangelicals--Statement of Faith

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit.
3. We believe in the deity of Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful men regeneration by the Holy Spirit is absolutely essential.
5. We believe in the resurrection of both the saved and the lost; that they are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in Christ.

Calvin Forum Speaks On N.A.E.

The cause of united evangelical action that is genuinely evangelical and not spuriously so as in the case of the Federal Council of Churches, is happily going forward. At the recent first meeting of the Board of Administration practically everyone of the 28 members [illegible] present. These men came from busy careers in [illegible] school, or office to deliberate on the program [illegible] of what has already proved itself the most [illegible] for united action on the part of [illegible] the Word of God. There are many [illegible] many difficulties to overcome, many [illegible] to be made. As one who was present [illegible] board meeting, the editor can testify to [illegible] of loyalty to the Word of God, of genuine [illegible] fellowship, and of courageous testimony in [illegible] unbelief of our day which animated all [illegible] of the Board as they faced the task of the [illegible] have been deeply impressed with the great [illegible] and the wonderful opportunity that is presented to all evangelical Christian people in our country by this [illegible] to hold high the testimony of [illegible] believer, between the Gospel of God's Word and the gospel of a humanistic Modernism—which is no gospel. On that issue we will stand shoulder to shoulder with all who love the Lord Jesus Christ, whether they be Baptists or Presbyterians, Methodists or Pentecostals. They must stand for the orthodox creed adopted as a basis of co-operation at the constitutional convention. On that basis we can join hands with brethren in Christ with whom denominationally we do not seek to be affiliated but who worship the same Lord Jesus Christ with us and hence are our brethren in the great battle against the forces of unbelief that are so defiant and so subtle in our day. The Christian Reformed Church has shown real vision in joining the N. A. E. It ought not to take an intelligent Calvinist long to see how utterly specious the argument is that, in order to be a good Calvinist, one cannot join in an association of evangelical churches and groups to fight a united battle against the foe of the Church of Jesus Christ. Let editor Birch leave the attack upon the N. A. E. to the liberals.

Not only was the Board meeting at Chicago a blessed meeting from the point of view of inspiration and fellowship, but it also made some important decisions. An office is to be opened at Washington, D. C., and will already be functioning when this issue reaches our readers. At this office in the nation's capital matters, missionary and otherwise, of joint interest to all evangelicals and relating to the government, will be transacted. Steps were taken to appoint the proper personnel. Dr. Richard Ellsworth Day was appointed editor of United Evangelical Action, the monthly of the Association, full of news of the churches and designed to keep all interested parties abreast of the progress of the movement. And possibly the best news of all was that applications for membership of churches totaling 700,000 members were on the table to be acted upon. Favorable action was taken on applications covering a membership of about 400,000.

The National Association has an auspicious beginning. It will take many years before it has the strength and prestige of the Federal Council. Meanwhile let everyone who loves the Gospel and believes in the divine Savior do his part to strengthen this organization to perform its difficult and responsible task of united witness and united action for Christ.

C. B.

(Reprint from "The Calvin Forum")

Our Position Regarding the Federal Council of the Churches of Christ in America

A letter from Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, asks for the official position of N.A.E. on dual membership of a church in N.A.E. and the F.C.C. Says Dr. Cavert:

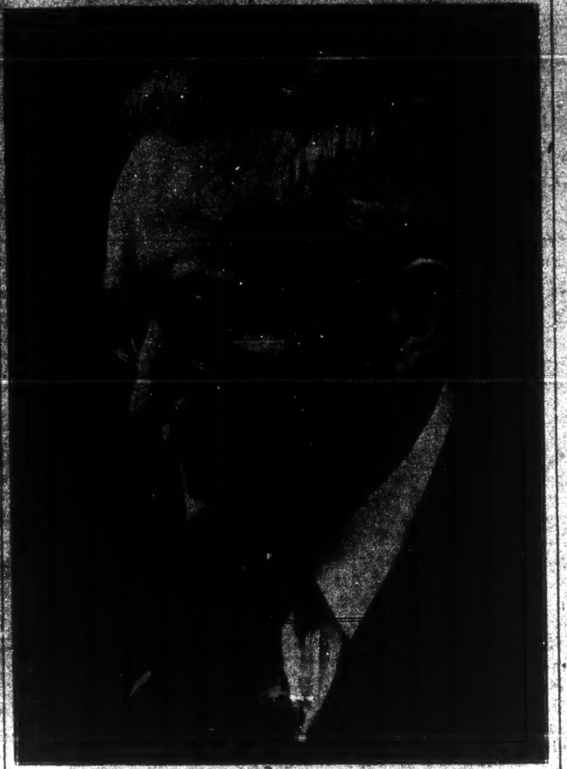
"My attention was called yesterday to an article in 'The President's Column' in the October issue of UNITED EVANGELICAL ACTION which affirms that 'the act of uniting with N.A.E. constitutes a repudiation of allegiance to the Federal Council'."

N.A.E. has never requested a church to withdraw from its denomination even though that denomination is a member of the Federal Council. The church may belong to its denomination and unite with N.A.E. The position of N.A.E. is that such action by the church is an authentic repudiation of representation by the Federal Council of Churches. That is felt to be sufficient expression of the conviction that the Federal Council of Churches cannot represent such evangelical churches.

In the congregational form of government enjoyed by many churches, such repudiation may become more definite than in Presbyterian or Episcopal forms of government. There would be no excuse for the existence of N.A.E. if the Federal Council adequately represented evangelical Christians. We have written this to Dr. Cavert, and we understand it to be the position of N.A.E.

National Repentance . . .

A Sermon by Rev. C. H. Suckau, D. D., Pastor of the First Mennonite Church, Berne, Indiana.



REV. C. H. SUCKAU

We are living in the time of a world crisis. This crisis may well develop into the greatest calamity in the times of the Gentiles. It is not only interesting but important to notice, how the words of Luke 1:25-26 are applicable to our day. We find there, a rather dark picture—distress of nations and men's hearts failing them for fear, in looking after those things which are coming on the earth. But, we may apply the comforting words, which follow the dark picture, to our day as well—"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Repeatedly we read that when in days of crisis the people of Israel turned to God, the threatening calamities were averted. We believe it is high time for America to repent and turn back to God, so that peradventure we may be spared from the calamity which has overtaken Europe.

We have a most remarkable instance of national repentance in the history of the ancient people of Nineveh. We find this recorded in Jonah 3:5.

After Jonah had entered the city a day's journey, he issued the warning, "Yet forty days, and Nineveh shall be overthrown." This startling and terrifying message of Jonah's was received by the people of God as coming from God, and we read in our text, "THE PEOPLE OF NINEVEH BELIEVED GOD." In these words is expressed the national repentance of Nineveh.

These words to which I wish to draw your attention states the simple fact of the faith of the Ninevites, and what follows is the evidence of that faith, as manifested in such a repentance as has no equal in the world's history.

There are some people today who [illegible]

preaching of repentance, emphasizing the truth that we are not saved by repentance, but by faith in the Lord Jesus Christ. This is very true to be sure, but we would ask, where can there be true faith without repentance?

We fear that the lack of repentance accounts for much of the appalling indifference toward sin, not only in the world about us, but in our churches as well. The injunction of Acts 17:30 is still to be heeded—"God now commandeth all men everywhere to repent." We should realize that saving faith always includes and emphasizes repentance on the part of those that come to the Lord Jesus Christ for salvation.

The sinner who by faith accepts salvation through Jesus Christ, also believes in the power of the blood of Jesus Christ to save him from sin. Let us then go with Jonah to Nineveh and see how his preaching brought about national repentance.

I. First we notice that there national repentance sprang from a right principle.

Jonah had finally consented to go to Nineveh and preach what the Lord had commanded him. From recent excavations we learn that Nineveh was a large city with an approximate circumference of 90 miles. It is estimated that about a million people lived in Nineveh. Into this large city Jonah entered with the warning, "Yet forty days and Nineveh shall be overthrown."

We notice further the all important fact that the people of Nineveh did not merely believe in God but that they believed God. This is more than a mere belief in God; for to believe God implied that God has spoken to them through Jonah's message and this message they believed. They believed God. They believed in his threat of approaching judgment.

No doubt the various incidents connected with Jonah's first commission to go and preach to Nineveh and Jonah's refusal, together with his flight, his being cast overboard and being swallowed by the great fish and subsequent vomiting of Jonah out upon the dry land, were all known to them. This we may rightly conclude from the fact that later, Jesus referred to Jonah as a sign to the Ninevites. If they had not known about these incidents, Jonah could not have been a sign unto them. These miraculous incidents in Jonah's previous life, in connection with his refusal to go to Nineveh, so impressed them that we read "The people of Nineveh believed God."

If America would believe God today, social corruption would be checked, selfish ambitions would cease to rule; hatred, violence and murder would be cured. Do you believe God or do you merely believe in God?

How sad it is to think back to the days of the founding of this fair land of ours, and note that we have drifted far away from the faith of our fathers.

In the early days of New England, the so-called New England Primer was used throughout all the public schools. About sixty percent of the contents of this primer were either quotations from the Bible, or religious in character. This primer was issued in many editions and several million copies had been in circulation. On a visit to the Congressional Library in Washington several years ago I asked for a copy of the New England Primer so that I might examine this most interesting text book of our early American schools. To my amazement the desk clerk informed me that I would have to go to the rare book room in order to have access to the book. Being conveyed by elevator to the floor of the rare book room, I looked around and saw that the book room was closed with heavy iron barriers and the iron door leading into it was locked. One of the assistants inquired as to my wishes and upon telling her that I had come to see the New England Primer, she unlocked the door, promptly ushered me to a table, and brought out the copies of the various editions of the New England Primer. This all would have been very amusing, if it had not been so sad. Here I found myself locked in behind iron bars and guarded by a number of attendants, examining one of the very few and highly prized volumes, which had been used by some boy or girl many years ago. I was deeply touched by the introductory page of the primer which [illegible]

[illegible] has already proved itself the most [illegible] for united action on the part of [illegible] the Word of God. There are many [illegible], many difficulties to overcome, many [illegible] to be made. As one who was present [illegible], the writer can testify to [illegible] of loyalty to the Word of God, the genuine [illegible] fellowship, and of courageous testimony in [illegible] the unbelief of our day which animated all [illegible] of the Board as they faced the task of the [illegible] have been deeply impressed with the great [illegible] and the wonderful opportunity that is presented to all orthodox Christian people in our country by this new organization to hold aloft the testimony of the Lord Jesus Christ in the face of the modernism of our day. Those who sit on the sidelines criticizing this movement and refusing to stir a finger themselves for the organization of the evangelicals of this country for much-needed united action, are assuming a responsibility they may well one day wish was not theirs. If anyone wishes to convince himself how utterly unfounded the criticism of this movement by the managing editor of The Presbyterian Guardian is, he only needs to read the last issue of United Evangelical Action, the monthly paper of the Association, sample copy of which will be sent free of charge to anyone writing to its main office (National Association of Evangelicals, 120 Tremont Street, Boston 8, Mass.) Editor Kuiper of The Banner, whose church (the Christian Reformed) was called to task by the Presbyterian Guardian editor for joining the the N. A. E., showed clearly and in a fine spirit how far beside the mark the shafts of the latter were. The charge that the N. A. E. has not taken a strong stand against the Federal Council of the Churches of Christ in America and in any way compromises with this liberal movement (against which the very organization of the N. A. E. is a courageous protest) is so utterly unfounded and betrays such a gross ignorance of the movement that one wonders how it could ever have been made by one who seeks to enlighten his readers. We know the Christian Reformed Church well enough to be able to say that specious attacks like this one of editor Birch will have no effect upon its leadership.

Meanwhile attacks like these—and incidentally editor Birch is in strange company when one contemplates that the only other attacks upon the organization came from the Modernist Camp or from a little competing group that could not have things its own way—will only serve to strengthen the National Association. One thing is sure, the N. A. E. will not waste its time and energy fighting off attacks like these. The cause is too big. There is too much work to do. The real enemy is Modernism. Against the enemy we must stand shoulder to shoulder, for he is a wily enemy and holds the ropes. The banner of the Lord Jesus Christ must be lifted up in this day and age of apostasy. THE CALVIN FORUM stands committed wholeheartedly to the defense and propagation of the Reformed Faith as the fullest and the richest and the most consistently biblical interpretation of the blessed revelation of God in Christ in His Word, but our Calvinism does not make us narrow exclusivists who do not recognize other brethren in Christ that may not be Reformed but who hold aloft the banner of the Gospel no less than do the Calvinists. The Christian Reformed Church—and in that respect it is truly Calvinistic—believes in no church union or amalgamation of all evangelicals in one creed and one church organization. It believes in the full, unadulterated, God-centered and Christ-honoring truth of God which is the heritage of the Reformed Churches. For that heritage we live and struggle. We would perpetuate it in our institutions, educational, missionary and philanthropic. There will be no filing down of the sharp corners of our creed. But alongside of that we believe that Calvinism to be a blessing must step out to do its part. We believe that the greatest issue, the deepest cleft, in modern historic Christendom is that between believer and un-

[illegible] to keep all interested parties abreast of the progress of the movement. And possibly the best news of all was that applications for membership of churches totaling 700,000 members were on the table to be acted upon. Favorable action was taken on applications covering [illegible]

The National Association has an auspicious beginning. It will take some years before it has the strength and prestige of the Federal Council. Meanwhile let everyone who loves the Gospel and believes in the divine Savior do his part to strengthen this organization to perform its difficult and responsible task of united witness and united action for Christ.

C. B.

(Reprint from "The Calvin Forum")

[illegible] pentance in the history of the ancient people of Nineveh. We find this recorded in Jonah 3:5.

After Jonah had entered the city a day's journey, he issued the warning, "Yet forty days, and Nineveh shall be overthrown." This startling and terrifying message of Jonah was received by the people of God as coming from God, and we read in our text, "THE PEOPLE OF NINEVEH BELIEVED GOD." In these words is expressed the national repentance of Nineveh.

These words to which I wish to draw your attention states the simple fact of the faith of the Ninevites, and what follows is the evidence of that faith, as manifested in such a repentance as has no equal in the world's history.

There are some people today who deprecate the

[illegible] Being conveyed by elevator to the floor of the [illegible] book room, I looked around and saw that the book [illegible] was closed with heavy iron barriers and the iron [illegible] leading into it was locked. One of the assistants inqu[illegible] as to my wishes and upon telling her that I had come [illegible] see the New England Primer, she unlocked the door, [illegible] promptly escorted me to a table, and brought out [illegible] copies of the various editions of the New England Pri[illegible] This all would have been very amusing, if it had not [illegible] so sad. Here I found myself locked in behind iron [illegible] and guarded by a number of attendants, examining [illegible] of the very few and highly prized volumes, which [illegible] been used by some boy or girl many years ago. I [illegible] deeply touched by the introductory page of the prim[illegible] which contained the following prayer:

> The Prayers of my Tongue
> I offer to the Lord
> That I was taught and learnt so young
> To read His holy Word.
>
> That I was brought to know
> The danger I was in
> By nature and by practice too
> A wretched slave to sin:
>
> That I was led to see
> I can do nothing well:
> And whither shall a sinner flee
> To save himself from Hell.

Would to God that all of our school children learned to say this prayer today.

This prayer was followed by a statement of fa[illegible] The shorter catechism was included in the volume. [illegible] next few pages gave pictures illustrating the pages of [illegible] alphabet. Each picture was a Biblical scene followed [illegible] a little rhyme, which assisted the pupil in learning [illegible] alphabet. For instance, after the letter A, were the[illegible] words—In Adam's fall, we sinned all. B—Heaven [illegible] find the Bible mind. C—Christ crucified for sinners died. D—The Deluge drowned the earth around. E—Elijah hid, the ravens fed. In a later edition could [illegible] seen the influence of the change away from the Bible. This change is noticed in the illustrations and rhymes. For example the letter C—The Cat doth play, and after slay. D—A Dog will bite a thief in the night. E—[illegible] Eagle's flight is out of sight.

May we ask, How much of the Bible do we find in the text books of our schools today? Is it any wonder that the crying need in America is to turn back to God and back to the Bible? Oh, that we as the Ninevites might not only believe in God, but also believe God when He speaks to us through the prophets of today.

II. In the second place, we find that in Nineveh national repentance was encouraged by the royal Court. The story is told of a hunter who entered a forest. All the animals except the lion fled before him. He merely shook his shaggy form. The hunter drew his bow and wounded the lion with an arrow. The lion then turned about to flee. A fox sneeringly said to him, "What is the matter with you? That is but a small wound, why are you so afraid?" The lion replied, "After a little messenger hits so hard what would happen if I should meet him who sent it?" In like manner Nineveh realized that there was a God, by the little message which He sent through Jonah and they feared and repented. It was not the oration of Jonah but the fame of the story of the storm and the fish which convinced the Ninevites that God had sent him, and the king called the counsellors and issued a proclamation for repentance.

The king sets an example of repentance in doing four things. He arose from his throne. It is a good thing to put God on the throne. He laid his robe from him, typical of putting off his own righteousness. He covered himself with sackcloth signifying that he identified himself with the common sinners of his domain. He sat in ashes instead of on the throne, humbly acknowledging

See SERMON—Page 7, Col. 1 and 2

The Solution to the Social Question

Text: *"Whatsoever good thing any men doeth, the same shall he receive of the Lord, whether he be bond or free,"* *Eph.* 6:5-9.

In this section of the Ephesian epistle, St. Paul proves himself to be a social philosopher of no mean proportions. He deals with the three great realms which are commonly the concern of social thinkers. In "The Politics," Aristotle plunges into his discussion of the state or the political community which aimed at the highest good by analyzing the three primary relationships of life; namely, the husband-wife relationship, the parent-child relationship and the master-slave relationship. He considered these to be fundamental. Society, according to Aristotle, is composed of communities and communities are made up of households and the household being the unit of society has these three relationships, the parent-child, the husband-wife, the master-slave. Hence, to understand the state it is necessary to understand each of these relationships.

What Aristotle discusses from a heathen point of view, St. Paul discusses from the point of view of Divine revelation. We have already examined his teaching concerning husbands and wives and his teaching concerning the nurture of children. It now falls to our interest to examine what St. Paul, and also the whole Scripture, has to say about the master-servant relationship or what is called the social question.

That problems exist in all three of these realms is a commentary upon the deterioration of our present society. Never was the marriage relation so jeopardized as it is at the present time. A Chicago judge recently announced that never in the history of America were so many divorces as this year when women have won their independence economically from men. Simultaneously, we read in TIME magazine of the excessive sex aberrations among young boys in this country. The evidences of promiscuity between the sexes may be seen on every hand. The deterioration of society as evidenced by the looseness of the marriage relationship is very plain. Similarly, the second relationship is now jeopardized by a new independence of children. A recent issue of the magazine COMMONSENSE describes something of the effect of this independence of children of parental control, in juvenile delinquency and in the seeds of future imbalance among our young people. Recently Edgar Hoover of the F. B. I. published startling statistics as to the rapid increase of juvenile delinquency in this country and the danger arising among our children. Contemplating these facts, the Lutheran Church has launched a Children's Evangelism Crusade to reach the seventeen million children in America who have never received any Christian education whatsoever and who know nothing of the basic principles of Christian morals. The third realm is now revealing its deterioration in the class and race conflicts which are exploding in various places throughout this nation and impending in the whole world. It is obvious that we are sitting on a powder keg in the matter of class and race relationships.

The social question, therefore, emerges as of paramount importance today. We are passing through what sociologists call, the revolution of the masses. The upsurge of the masses is felt in social democracy, national socialism, Marxism and the revolutionary movements of the hour. Men are rethinking their relationships one to another and to the State. The hour is one of crisis, of decision, of upheaval, of challenge. Men are rejecting the status of servants. They are demanding security, equality and a larger share of the material goods of this world. Races are becoming self-conscious. The flare ups in Detroit, Los Angeles and other cities reveal that an explosion is due if care is not exercised in solving the race problem. The white races are now meeting a sullen insolence on the part of the non-white. This, no doubt, is due to our bad record in our treatment of the non-white races, but the keenness of the problem is now moving into the forefront.

But God has not left us without guidance in all these realms. He has given us principles which are able to solve all three major problems of the social question. If we would but give heed to these great spiritual principles revealed by God we would be able to meet the problems of our day. These principles are very aptly summarized by Robert E. Speer in one sentence. "The relationship of master and slave in the church was to be in complete subjection to the law of brotherhood and equality and in due time that law in its own outworking in the church and in human society abolished slavery." That sentence actually suggests what St. Paul declares in principle in this passage. It is the essence of the whole French revolutionary slogan, "Liberty, equality and fraternity." No doubt this was the most moving cry of human liberation known in history. I wish, therefore, to take these three words and dwell upon them in relation to the Christian solution of the social problem.

I. LIBERTY

Our Scripture opens with the statement, "Servants be obedient to them that are your masters according to the flesh." How does this statement of St. Paul harmonize with the general teaching on liberty? Liberty comes from the word *liber* meaning a free man. Hence, liberty is freedom. This word *liber* means everything to Americans. It stirs the profoundest emotion. It finds us at our deepest selves. It quickens our historical traditions. In fact, America and freedom are closely associated in the thinking of all men. Mr. Herbert Hoover defined liberty as "the freedom to worship, to think, to hold opinions, to speak without fear, to choose one's own calling, to develop his talents, to win and keep home sacred from intrusion, to rear children in ordered security, to earn, to spend, to save and accumulate property honestly." This in America is a political faith. We have had slogans from the beginning of our history expressing this ideal of liberty or of freedom. You remember them. "Life, liberty and the pursuit of happiness;" "Give me liberty or give me death;" "Our liberties we prize and our rights we maintain;" "No taxation without representation;" "All men are created free and equal;" "All governments derive their just powers from the consent of the governed;" "A new nation conceived in liberty and dedicated to the proposition that all men are created equal." For these conceptions of freedom men have died at Plymouth Rock, at Lexington and Concord, at Valley Forge and every step of the western frontier, at Appomattox, in the Argonne, on Bataan, on Guadalcanal, at Salerno, now are dying in the battle grounds of Europe and Asia. This ideal of freedom is the most precious ideal of men.

The inspiration for liberty is derived from Christian thought. Christianity teaches that an individual is of infinite worth before Almighty God. Our

(See SOLUTION—Page 6, Col. 1)

Washington NAE Opens Service Branch

BELLINGHAM, Wash. — The Bellingham, Washington branch of the N. A. E. has opened a service center for men in uniform. The local branch, under the aggressive leadership of Dr. R. Francis Hall, its president, called together all interested persons of the community, both ministers and lay people, to consider the need for and possibilities of opening a Christian center for service men. While there is not a large number of service men in this vicinity, it was a definite conviction on the part of many that those who believe that the gospel is the power of God unto salvation should do something for "our boys" other than providing the usual eats, drinks, games, girls and dances.

About fourteen Christian groups were represented in the first general meeting. Most of this group was impressed that the project was a worthy and pressing present missionary opportunity for the Church of Christ in Bellingham. With this challenge, a general committee of twenty-three members, ministers and laymen was formed, and in turn an executive committee of five which included the president, vice president and secretary-treasurer of the local branch of N. A. E.

The churches represented on the general committee were awakened at once to the project, and a hearty response was immediate so that furniture, piano, games, rugs, radio, et cetera were on hand ready to outfit the building chosen for the Center which, by this time, had the permanent name of "Service Men's Lounge."

The problem of leadership for the Lounge was a matter of concern and prayer. The Lord graciously led Mr. and Mrs. Eugene Crappuchettes, returned missionaries from China, to become the first directors on a faith basis. They served faithfully for two months, and were succeeded later by Rev. Robert Stacey.

From the inception of the leaders looked to the Lord alone for its support. We have no financial plan other than God. He has faithfully raised up individual donors and various groups to keep the treasury supplied. Several churches of

Report Of Indiana Convention

The state convention of the National Association of Evangelicals was held in Indianapolis November 10, 1943, in the Roberts Park Methodist church. Sessions were held during the morning, afternoon and evening.

The morning session opened at 10:30 with Rev. T. E. Thompson, pastor of the Christian and Missionary Alliance church and chairman of the local N. A. E. committee, serving as chairman. After a word of welcome to the delegates by him, the period of devotions was conducted by Rev. R. W. Wolfe, secretary for Home Missions of the Pilgrim Holiness organization. Dr. J. Elwin Wright was then introduced and spoke on "What Is the N. A. E.?" A period of very profitable discussion followed.

The afternoon session opened at 2:00 p. m. with a devotional message by Rev. Gene Phillips, pastor of the First Church of the Nazarene in Indianapolis. Dr. Robert Lee Stuart, president of Taylor University, then brought a message on "The Need for Unity," stressing the grave problems facing the Christian world of today. The open forum which followed was conducted by Dr. Wright. During the business session which followed, Rev. J. A. Ringenberg was appointed as chairman, together with Rev. L. E. Bula, Rev. W. E. Mangus and Rev. Gene Phillips to serve on a nominating committee to present candidates at the evening service.

Dr. Robert Lee Stuart opened the evening session at 7:30 p. m., with Gordon Johnson, choir leader of the Youth for Christ organization, leading the congregational singing. This was followed by selections from the Youth for Christ choir, and Rev. T. E. Thompson led in prayer. The offering was taken following announcements relative to the financial needs by Rev. Gene Phillips of the Nazarene church.

The following officers for the Indiana Unit of the N. A. E. for the coming year, were elected: President, Dr. Robert Lee Stuart, Methodist; vice president, Dr. Roscoe Wilson, United Brethren, of South Bend; secretary, Rev. Glenn Miller, Nazarene of Fort Wayne; treasurer, Rev. E. R. Hall, Pilgrim Holi

Sparks From Conference

Arnold Grunigen, Vice President of C. B. M. C., International, is one of the ablest chairmen we have seen. He keeps the caravan moving down the road without delays. He doesn't hesitate to apply his pungent wit to the discomfiture of the speaker with poor terminal facilities, but it's all done in such a fine spirit that no one takes offense—and he can take it as well as give it.

Not many guests of the Royal York Hotel were unaware that the Convention was on. Tracts flowed everywhere like water. One was apt to find them in the most unexpected places—telephone books, laundry bags, on writing desks, in the menus, between the leaves of telegraph blanks and even slipped under the door of ones room.

One delegate caught a "fish" by staying around the entrance of the grand ballroom in the hotel. A tract and a word in season brought quick conviction and decision. He said afterward, "I wasn't fishing in a bath tub."

Another delegate was accosted by a woman of the street. He told her of the Fountain of Living Waters. She responded to the good news by accepting Christ as her Saviour. Wanting to give her a Testament but not having one with him he asked her to wait while he returned to the hotel for one. He came back ten minutes later with one to find her still waiting. She received it eagerly.

"Charlie" Gremmels, as always, was seen wherever the "fishing" was the best. He holds the world's record for missing the fewest opportunities to witness for his Lord. What a fisherman!!

Mrs. Donald Nelson of Chicago was greatly used of the Lord as a witness to the power of the gospel. She is an example of how a woman in a high station in life can bring blessing to many, when fully surrendered.

In our judgment the grand prize for attendance should go to the Orlando, Florida, delegation. Twelve made the journey from that distant city.

All members of the International Committee were present except Boyd Hargraves of Chattanooga who was kept away by ill health. He was greatly missed.

The daily broadcast directly from the convention auditorium brought a flood of commenda-

Post-War Christian Conference To Be Held In New York

Most of us feel confident that the world-changing developments in communications, transportation, education, mechanics and industry, new products and processes can be utilized effectively in proclaiming the Gospel and in teaching Christian principles.

The Calvary Baptist Church, of which Dr. William Ward Ayer is pastor, has made extensive plans for a "Post-War Christian Activities Conference" which will begin on Wednesday, December 29, 1943 and continue through Sunday, January 2, 1944. The meetings will be held in the Calvary Baptist Church at 123 West 57th Street, New York, N. Y. Study groups and forums will be held in the morning and afternoon services, while at the evening meetings addresses will be given by many prominent Christian leaders.

It is planned to have special meetings to study the relation of these various new developments to the expanding of and making more effective the work of Christian colleges, Bible institutes, Sunday schools, missions, evangelistic work, youth activity, as well as the specialized channels, such as radio.

There seems to be no end of conferences, being held by various church groups, having to do with the political situation existing at the termination of the war; but it seems to those planning this conference that proper attention is not being given to making effective in the Lord's work the use of the great developments in equipment and processes which have been made under the stimulus of war conditions. This conference should go far in meeting that need.

Toronto Churches Sponsor Combined Rally

Several Toronto churches invited Dr. Ockenga to speak on

Business Propagates The Gospel

KENOSHA, Wis., — For many weeks Messrs. Stein and Block of the Quaker Stretcher Company have sponsored noon services and a broadcast in this

Bible Church Changes Name

TACOMA, Wash. — By a vote of the congregation Thursday, October 21, the Independent Bible Church, Division Ave. and G St., Tacoma, Wash., was renamed "Tacoma Bible Church." A new constitution was ratified earlier placing control of the church in the hands of the congregation.

Though without denomination affiliation, the church has become a member of the National Association of Evangelicals.

A change of name was made by the congregation because many members felt that the word "Independent" was a misnomer, the Rev. Earl M. Jensen, pastor, explained.

"Our members realize their need of fellowship with all of like faith; so in that sense the church is not independent," said the Rev. Mr. Jenson. "We also feel," he continued, "that there can be no independency of God."

The present pastor took over his duties last February. A native of Norway, the Rev. Mr. Jenson held pastorates in Ontario, Illinois and Cleveland. His Cleveland Gospel Church was internationally known for its widespread missionary activity. While in Canada, Jensen was president of the Canadian Young People's Fellowship. He is also an experienced radio speaker.

Tacoma Bible Church is located across from Wright Park in what was formerly the Scottish Rite Cathedral. The interior has been redecorated in a worshipful manner.

Radio Station Sold To Mayor Charles Dale

PORTSMOUTH, N. H., —Radio station WHEB has been sold to Mayor Charles Dale of this city. The sale price is reported to have been $60,000.

This station was established in 1930 by a group of Christian leaders, headed by Rev. H. J. Wilson. Mr. R. G. LeTourneau, well known Christian industrialist, acquired it in 1940 and has maintained it since that time. It has been noted for the unusually large number of gospel programs carried.

When a man gets a good look at Jesus Christ he'll never be the same man again.

You Will Be

MOST GERMANS FAITHFUL TO RELIGION, SAYS SWEDISH BISHOP

STOCKHOLM (By Wireless)—(RNS) — Despite "inhuman trials and difficulties," the majority of Roman Catholics and Protestants in Germany have remained faithful to their religion, the most Rev. Johannes Mueller, German-born Roman Catholic Vicar Apostolic of Sweden, declared here in an exclusive interview with Religious News Service, in which he warned against indiscriminate condemnation of the German population.

"The great majority of the German people do not acknowledge National Socialism, but are unable to resist because of the effectiveness of the Nazi Party," Bishop Mueller said. He added that relations between the Church and the Nazi State have remained unchanged and the Church's situation is still "very difficult."

"Except for the infringement of Church privileges," the Swedish churchman pointed out, "there is no open persecution, but in innumerable ways, the church's work has been interfered with, particularly in regard to youth."

"The Church's influence has been impeded by decrees forbidding the display or sale of religious booklets at church doors. It has been prohibited to hold the usual early masses after night air attacks, and all except the usual church collections have been prescribed."

The conscription of workers by the German Labor Service has caused serious interruption in Church work, Bishop Mueller stated, adding that "millions of people, without a thought to their religious needs, have been snatched from their families and sent to places where their faith and morals are impaired and where, despite its heroic efforts, the Church cannot reach them."

Declaring that Nazi measures are often "unnecessarily hard, irritating, and [illegible]," the Roman Catholic prelate said that many people, including clergy, are still confined in concentration camps. "The Jews," he emphasized, "suffer terribly."

"In March this year," he revealed, "a Jewish pogrom took place in Berlin. The Roman Catholic Bishop of Berlin, Conrad Count von Preysing, is said to have protested, but all protests from the Churches were ignored."

In Germany today, the Bishop asserted, spiritual suffering is worse than bodily suffering, and millions are forced to remain impotent and defenseless as efforts are made "to drive the Christian religion from the people's lives" and to trample personal freedom underfoot, and "a philosophy is taught and practiced that must cause a people's destruction."

"Those who know German conditions," Bishop Mueller said, "follow the injunction to distinguish between the guilty and the innocent. The German people deserve mild treatment. Religious life has been preserved by the great majority of the Roman Catholics and Protestants."

One Thousand Russian Gospels

145 Bibles, 850 New Testaments were distributed among Russian soldiers in 16 war-prisoner camps and 4 hospitals in a [illegible] by one man alone in a [illegible] in Europe. Add the work of [illegible] and your hearts will be thrilled [illegible] the thousands of Russian men who after the war will return to their [illegible] Christians . . . Will some of them [illegible] because of your prayers and [illegible] in sending the Word of God to these hungry souls?

Send all gifts for Russian Bibles and evangelists to the

RUSSIAN MISSIONARY SOCIETY, Inc.

REV. P. J. MILES, International Secretary
1844 W. Monroe St., Rm. [illegible], Chicago 12, Ill.

In Canada: REV. J. [illegible]
106 [illegible] Ave., Toronto [illegible], Ont.

Read about our work in "The Friend of Russians," [illegible]

Westmont Co
A STANDARD LIBERAL ARTS
"That in all things Christ might have preeminence"

cern and prayer. The Lord graciously led Mr. and Mrs. Eugene Crappuchettes, returned missionaries from China, to become the first directors on a faith basis. They served faithfully for two [illegible], and were succeeded later by Rev. Robert Stacey.

From the inception of the leaders looked to the Lord alone for its support. We have no financial plan other than God. He has faithfully raised up individual donors and various groups to keep the treasury supplied. Several churches of the community have written a regular stipend for the Lounge in their budgets.

The Lounge is kept as home like as possible. Comfortable chairs, couches, davenport, reading material and good lights make it an attractive place for the service man. Games on a balcony floor are available for him, and a cup of coffee and food are prepared at any time of the day.

As is consistent, we believe, in other such centers, few service men know anything about the Bible, and still fewer ever attend church. Out of a count of over 200, only 10 ever attended church. Attractive placques of scripture verses are on the walls of the Lounge and the stories around these are a revelation of the great need for presenting the Word of God to these men. It is not our policy to entertain but to reach the men with a positive message of God's love through Jesus Christ. The Lounge stands as a lighthouse to guide and a harbor to care for those boys in uniform who are sick of sin and feel near shipwreck on the stormy seas of a service man's life.

ed by [illegible] from the Youth for Christ choir and Rev. T. E. Thompson led in prayer. The offering was taken following announcements relative to the financial needs by Rev. Gene Phillips of the Nazarene church.

The following officers for the Indiana Unit of the N. A. E. for the coming year were elected: President, Dr. Robert Lee Stuart, Methodist; vice president, Dr. Roscoe Wilson, United Brethren, of South Bend; secretary, Rev. Glenn Miller, Nazarene of Fort Wayne; treasurer, Rev. E. R. Halt, Pilgrim Holiness of Indianapolis. The state committee was composed of Rev. J. A. Ringenberg, Missionary Church Association; Rev. W. E. Mangus, Mennonite Brethren in Christ; Rev. L. E. Bula, Missionary Bands; Rev. T. E. Thompson, C. & M. A.; Rev. H. E. Perigo, Free Methodist; Rev. Paul E. Billheimer, Anderson Gospel Tabernacle and Rev. J. Marion Smith, Baptist.

Dr. J. Elwin Wright spoke briefly on "Your Church and the N. A. E." with Dr. Harry J. Hager of Chicago bringing an inspiring message on "Like Precious Faith" which closed the convention. Dr. Stuart pronounced the benediction on this very successful conclave of Evangelicals. Much progress is expected in the future as the result of this assembling together of Evangelicals in this area.

FORT WORTH, Texas — The following announcement has been made by Evangelist Hyman J. Appleman: "After much prayer and earnest deliberation, I have come to the conviction that it is best for me not to go on at this time with the Christ for America set-up. I am therefore again entirely on my own."

[illegible] to life can bring blessing to many, when fully surrendered.

In our judgment the grand prize for attendance should go to the Orlando, Florida, delegation. Twelve made the journey from that distant city.

All members of the International Committee were present except Boyd Hargraves of Chattanooga who was kept away by ill health. He was greatly missed.

The daily broadcast directly from the convention auditorium brought a flood of commendatory responses.

The International Committee was increased in number from eleven to thirteen. The outgoing members were re-elected. The new members—William Bond of Washington, D. C. and Reamer Loomis of Chicago.

Backlin Elected Chairman

SPOKANE, Wash.—At the regular monthly luncheon of the N. A. E. Committee for the Inland Empire, held at the Desert Hotel on Thursday, November 4, Rev. Everett Backlin, of the Broadway Baptist Church of Spokane, was elected chairman of the committee for the insuing year. Rev. J. E. Rice, the district superintendent of the Free Methodist Church, was elected vice chairman.

The regional committee is drawing up the constitution and will elect a full board of directors at the next meeting.

Plans are going forward for active work in this area. There is hope that a full time director may be found, within the next few weeks, to cover both the eastern and western sections of Washington and the state of Oregon.

Uses Magic To Present Spiritual Truths

MUSCATINE, Iowa — All those who attended the meetings at the First Baptist church, under the leadership of John Linton, B. A., were conscious of the fact that Brother Linton's messages were given in demonstration and power of the Holy Spirit. At the Wednesday prayer meeting following the campaign many people testified to the great blessings they received from the message, "Walking on Water," in which the Holy Spirit challenged their hearts to a greater life of faith and trust.

Interspersed throughout the meetings were some very interesting and unique illustrated messages on the signs of the time and the second coming of Christ. Brother Linton's magical object lesson aided interest to the meetings. Boys and girls in the Sunday School were captivated by Mr. Linton's ability to present spiritual truths by means of magic. During the campaign two fellowship suppers were held by the young people at which time young people were not only entertained but instructed and challenged in the things of the Christian life. Throughout the campaign there was definite evidence of the working of the Holy Spirit.

Brother Linton's method is not to see how many cards can be signed or how many people he can get standing in the aisles but is dependent upon the Holy Spirit to work conviction in the hearts of sinners to show them their need of salvation,

The pastor and board of deacons expressed their appreciation for the contribution that these meetings have made in the life of the church, and were so gratified with the results and gracious spirit of the evangelist that they expressed themselves in wanting him to come back for a return engagement. For any who may be interested in securing the services of Brother Linton, you may write him at 836 West Prairie avenue, Wheaton, Illinois.

York, N. Y. Study groups and forums will be held in the morning and afternoon services, while at the evening meetings addresses will be given by many

Toronto Churches Sponsor Combined Rally

Several Toronto churches invited Dr. Ockenga to speak on Sunday, November 7th, in order to foster the first N. A. E. rally to be held in Canada. In the morning the president preached at the 123rd anniversary of the historic and evangelical Knox Presbyterian Church, of which Rev. T. Christie Innes is pastor. In the evening he preached at the Peoples' Church, of which Dr. Oswald J. Smith is pastor. On both occasions there were great seasons of refreshing with a pentecostal touch.

On Saturday the President was invited to address the Inter-Varsity conference for university students held on Center Island, and on Monday the all faculty-student meeting at the University of Toronto.

In the afternoon of November 8th a group of one hundred ministers and Christian workers met together to discuss in conference the need, basis and functions of N. A. E. The response was so enthusiastic that the group constituted themselves a regional association of N. A. E., and elected a Continuing Committee to carry on the work in the Province of Ontario, of which Rev. T. Christie Innes, a member of the Board of Administration, is chairman.

Requests have come from various sections of Canada for the organization of regional associations. The Ontario Association will be charged with the responsibility of fostering this work of organization. It is gratifying to know that the principles and purposes of N. A. E. are having this widespread Canadian appeal. The Dominion of Canada and the United States of America are really one integral unit as far as Christian work is concerned as they are in social and political interests. This auspicious beginning augurs a very hopeful future for N. A. E. in Canada.

developments in equipment and processes which have been made under the stimulus of war conditions. This conference should go far in meeting that need.

Business Propagates The Gospel

KENOSHA, Wis., — For many weeks Messrs. Stein and Block of the Quaker Stretcher Company have sponsored noon services and a broadcast in this city. These are designed to challenge the employees of all industries in the city to consecrate their lives to Christ. It is good will advertising, but it is more, It is an example of the possibility of gearing business into definite evangelical effort.

It all goes back to 1935 when Walter Block started his business in Kenosha with the purpose of being diligent in business and serving the Lord. The first year the volume was only $10,000. Last year it was over a million dollars. There were hard days in 1937 when it looked as though bankruptcy was the only way out. Prayer and a determination that no creditor should suffer loss resulted in a recovery which has enabled the firm to meet every obligation in full.

Some time ago valuable patents owned by Mr. Block were assigned to a Christian foundation. These royalties are used for the spread of the gospel. Today the Lord is receiving more profits than the stockholders but the stockholders are receiving more than they ever dreamed. This is just another proof that when one "shovels out" for the Lord's work he "shovels in" and the Lord's shovel is bigger than man's shovel.

Rev. Torrey Johnson of the Mid-west Bible Church is conducting the spiritual program at the Quaker Recreation Hall, each noon from Monday through Friday. This is broadcast in part over station WJJD in Chicago and rebroadcast over WMMN in Fairmount, W. Va. Many are being convicted of sin in these meetings and given a definite invitation to accept Christ as their Saviour.

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ed in 19[illegible] by a group of Christian leaders, headed by Rev. H. J. Wilson, Mr. R. G. LeTourneau, well known Christian industrialist, acquired it in [illegible] and has [illegible] it since that time. It has been noted for the unusually large number of gospel programs carried.

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Youth Column By C. Stacey Woods

Years before Wendell Wilkie, our Lord enunciated the thesis of "one world" when He declared—"The field is the world." He also regarded each individual member of His church as a ministering priest in His Kingdom and as a fighting soldier in His army. Nowhere in Scripture does one read that certain believers are called to be nothing more than active members of some church, giving to its support, attending its meetings, but enjoying an independent life of personal achievement and satisfaction, even though such a life be lived according to the accepted moral and ethical standards of Christian society.

No, as the world is one field, so each Christian has only one responsibility in his horizontal relationships with humanity; namely, witness. For every Christian this is equally full time Christian service whether as a housewife in the home or a minister in the pulpit. In either position a Christian servant may become a slacker and give less than his full time to the Lord, buying the remainder for himself. While there are "diversities of gifts" and "differences of administrations" the same Lord calls all equally into full time service for Him.

It is obvious then that no Christian should choose his career or life work nor live his life for himself. But having yielded to the Lord and discovered His choice and calling, the Christian must live in the realization and the fulfillment of the dignity and duty of so high a calling. Ideally, nothing is secular for the Christian—all is sacred. Nothing is volitional but all is received as a commission from the great Captain of our salvation.

In the light of these facts consider how enormously significant and important is the calling of the school teacher in the grand strategy of our divine Commander. School teaching never [illegible] the Christian [illegible] covered and [illegible] It is a high [illegible] time service" [illegible] missionary [illegible] front.

[illegible] point of many [illegible] rs in North [illegible] is the emphasis of [illegible] Christian Fel- [illegible] work among [illegible] ers' colleges and progressed with a decided limp, but more recently God has used it in a most marked and significant way. Not only have Christian teachers concentrated on every opportunity to win their pupils to Christ, but there has been a concerted effort to interest fellow teachers in the Gospel. Regular meetings for prayer and Bible study are held as well as special teachers' conferences. At one such in Ontario last Spring, five teachers received Christ into their hearts. They were saved to serve Christ in the teaching profession.

In Ontario, Canada, the Teachers' Christian Fellowship is now recognized by the Ontario Educational Association of which it is a member. This means that evangelical Christianity is officially recognized by this educational association and has an official part in its program at the Annual Educational Conference.

Too long have evangelical Christians been content to take a defeatist attitude in the cause of Christ in the world at large and in their own particular field. Evangelical Christians so often seem to limit God by their lack of vision and hinder His work by their lack of faith to attempt the impossible.

Rather recently, perhaps as a result of the Nazi indoctrination of children, the introduction of religious education into the secular school curriculum has been discussed in all parts of the English speaking world. Obviously this suggestion is fraught with the probabilities of the dissemination of liberalism, but why should not evangelical Christians be on the alert to seize this opportunity, when it comes, for Christ?

Because the Teachers' Christian Fellowship in Ontario adopted a positive attitude educational authorities, seeking toward secular education and to help rather than criticize and destroy, not only was their organization recognized, but last Spring these authorities approached the Teachers' Christian Fellowship asking if they would be prepared to submit to them Bible study outlines for all grades from kindergarten through high school. Throughout the summer, Christian teachers prayed and worked over these Bible studies, which not only had to be true to the Word

Concord Church Will Be Host To Convention

CONCORD, N. H., Dec. 7—The First Baptist Church will be hostess to the State Convention of N. A. E. Rev. Guy Edward Mark, D. D., pastor of the church is chairman.

At the afternoon and evening sessions the following pastors, all active in the New England District of N. A. E., will participate; Rev. J. T. Rider, D. D., pastor of Ruggles Street Baptist Church and chairman of the New England District; Rev. Wm. R. Nicholl, pastor of the First United Presbyterian Church, Quincy, Mass. and member of the Board of Administration of N. A. E.; Rev. Ivar Sellevaag, pastor of the Court Street Christian Church, Portsmouth, N. H. and member of the Board of Administration; Rev. Leonard Smith, pastor of the First Christian Church, Laconia, N. H.; Rev. F. J. Fitzpatrick, pastor of the Baptist Church, Belmont, N. H. and Chaplain Robert P. Evans, of Portsmouth, N. H.

A feature of the program will be the showing of the films taken at the great Constitutional Convention at Chicago.

The convention is sponsored by the New England District of N. A. E. and The Evangelical Ministers' Fellowship.

Montrose School Occupies New Quarters

ESSEX FELLS, N. J.—For the past four weeks The Montrose School has been busily getting under way in its new home, the reconditioned former Kingsley School of Essex Fells, N. J.

The Administration and Faculty entered upon their duties and responsibilities with wholehearted and sincere enthusiasm. All college preparatory subjects are offered by experienced and accredited instructors. A number of electives such as vocal and instrumental music, courses in Art, outdoor water color sketching have been begun and are much enjoyed.

On Sunday, October 3, at 3:30 in the afternoon the Dedication Service of The Montrose School was conducted by the President, the Rev. John H. Bowman, in the Assembly Hall

REV. WARREN CONDUCTS MEETING AT RUGGLES ST. BAPTIST CHURCH

Rev. Harold Warren

BOSTON, Mass.,—A very inspiring meeting sponsored by the New England District of the N. A. E., Gideons, and Christian Business men, was held at the Ruggles Street Baptist Church on November 4.

The following officers were elected by the group to serve the Eastern part of Massachusetts for the New England area of the N. A. E.; Chairman, Rev. William Nicholl; Vice-Chairman, Rev. Clyde Taylor; Secretary, Rev. Frank Woods; Treasurer, Rev. Arthur Lambourne.

A message by Rev. Harold Warren of Flint, Michigan, from the text 2 Chronicles 7:14 brought great concern and blessing to many in attendance. God is here speaking to Solomon. This text has two parts:

"If" points to the people's part.

"Then" indicates God's part.

"If my people." The world is as it is because we have failed Judgment must begin at the Him. God has to begin with us. House of God.

"If they humble themselves—God cannot give a revival to a proud preacher or people. We are so proud, so cocky. How critical we are about denial of certain so called necessities.

"If you pray and seek my face." We say prayers, but sin hides His face from us.

"What are some of these sins? Unforgiveness one toward another, unholy anger, jealousy, gossip, destructive criticism, worldliness, unbelief and prayerlessness.

Too many give the short end of the day to God. We should give God the first and best part of the day.

There are three types of sins—private sins that need confession to God, personal sins that need confession to the one wronged, and public sin that needs public confession.

"Then will I hear from Heaven." We can hear from heaven when we meet the conditions. Revivals are possible when we do our part.

Preaching Mission Attracts Capacity Crowds

WORCESTER, Mass.—An evangelistic preaching mission was conducted recently under the auspices of the Conservative Christian Fellowship of Central Massachusetts with sixteen churches cooperating. Denominational affiliations of these churches were Baptist, Presbyterian, Advent Christian, Nazarene and Christian and Missionary Alliance. The services were held at the Belmont Street Baptist Church, Worcester. Dr. Bob Jones, founder and president of Bob Jones College, Cleveland, Tennessee, was the evangelist. The meetings were well attended with capacity crowds on the two Sundays of

Severance, who in turn introduced the speakers. The hearts of many Christians have been stirred for sometime by the permeation of modernism into their church organizations. A very responsive cord was struck as Dr. Wright and Mr. Keyes related some of the tendencies of the present day to curtail religious broadcasting and to control and muffle the activities of Bible-believing Christians. Mr. Keyes spoke of the alarming increase of juvenile delinquency and general decline and urged unity and concerted action of born again Christians.

Several signed membership cards and many took them home for consideration. It is evident that the N. A. E. has taken permanent root in this community.

BOB JONES MEETING DENVER GROUP SPONSORS

Crowds ranging from 1200 to

'Released Time' Group Holds Meeting In California

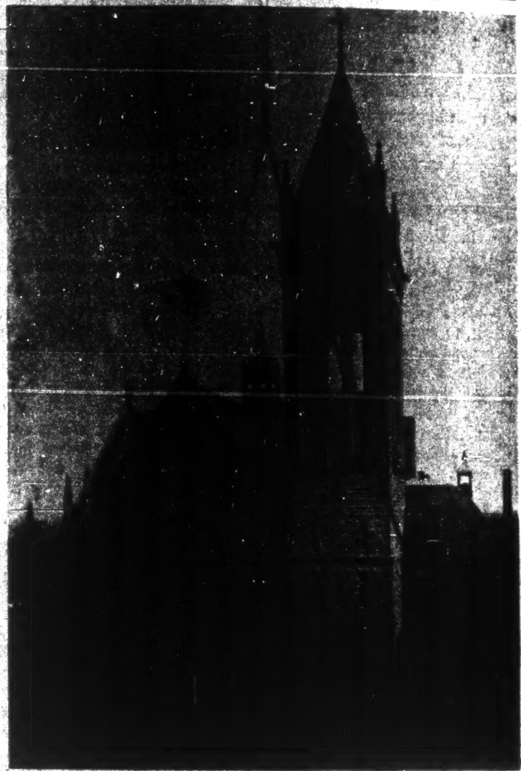
Weekday religious education of school children was discussed at a mass meeting held at the Mission Covenent Church, 8th Place and Francisco, Los Angeles, under the auspices of the newly formed Evangelical Released-Time Education, Inc. This new organization with its headquarters at 231 South Westmoreland avenue, Los Angeles 4, provides an agency through which evangelical churches of Los Angeles and California may set up a unified program of religious instruction under the provisions of the recently enacted school law.

Several speakers participated in the meeting. Appointment of the Rev. Mr. Edwin J. Omark, as full time executive director was announced by the president of the E. R. T. E., Dr. Samuel Sutherland, dean of the Bible Institute of Los Angeles. Mr. Omark terminated a 13-year pastorate of the Eleventh Street Baptist church of Los Angeles on October 31 and assumed his new duties on November 1. He is a graduate of the University of Minnesota and of Bethel Theological Seminary, St. Paul, Minnesota, and has done some graduate work at the University of Southern California. Mr. Omark has been very active within his own denomination as well as in several interdenominational enterprises.

The Evangelical Released-Time Education, Inc., will be governed by a board of 20 or more outstanding Christian leaders, representing, practically speaking, all evangelical Protestants. The officers further include: Vice President, Dr. Paul J. Andreason, professor of education at Westmont College, Los Angeles; Secretary-Treasurer, Rev. Frank S. Sutherland, Christian and Missionary Alliance church, Los Angeles. This movement is thoroughly endorsed by the local committee of the National Association of Evangelicals.

to the sponsoring group was the progress made in working together, and in an understanding of the need for united action on the part of God's people who stand together on the Incarnation and the Blood Atonement. Much time and effort must necessarily go into the developing

Citadels of Faith



FIRST PRESBYTERIAN CHURCH
Lynchburg, Virginia

In 1873 Rev. W. T. Hall, pastor of the First Presbyterian Church, Lynchburg, Va., assisted by several of his elders, started a Sunday School on Daniel's Hill.

The Sunday School grew and developed, and Rev. K. P. Julian was called to take charge of the work. On August 21, 1881, the Third Presbyterian Church was organized with 26 members by a commission of Montgomery Presbytery.

In October, 1881, Rev. K. P. Julian was called to be the first pastor. The congregation erected a small house of worship on the corner of Cabell and G Streets, which was used until 1896, when a larger and more commodius building was erected on the corner of Rivermont Avenue and Cabell Street. During the pastorate of Rev. P. B. Hill, 1907-1910, the name of the church was changed from Third

the present pastor, took charge of the work on September 15, 1923. Assisting him as Supply Pastor is Rev. William Megginson. The present membership of the church is about 700. There are fifteen elders and twelve deacons.

Bible Conference has been held by such outstanding ministers and teachers as Dr. George E. Guille, Dr. H. A. Ironside, Dr. Stewart, Dr. W. L. Pettingill, Dr. Harry Rimmer and others.

Dr. Gilmer organized a Vacation Bible School on June 14, 1926. All children in the surrounding community were invited to attend regardless of denomination. The first enrollment was 110.

Four outpost missions have been established in the last few years by members of the Church.

Dr. Graham Gilmer is the aggressive chairman of the State of Virginia District of the N. A. E. Mr. Megginson is greatly interested and helpful in the [illegible] service" [illegible] point of many [illegible] in North [illegible] emphasis of [illegible] Christian Fellowship's work among [illegible] colleges and [illegible] schools. In these institutions young people are trained to become teachers in the public schools and high schools. Frequently students who have chosen teaching as their vocation are conscious of the influence they will exert upon their pupils and so are serious and in earnest in their studies and associations. As a result they are open to the Gospel and there have been many wonderful conversions in these specialized training schools and colleges both in Canada and the United States. Moreover, the Christian students in the teachers' college usually regard the teaching profession as a God-given call directly and indirectly to present Christ to their pupils as opportunity provides and as a result, many of these pupils have been won to Christ.

I well remember receiving a [illegible] from Mary Beecroft, who [illegible] been led to Christ in teachers' college from a completely [illegible] Christian home. She wrote [illegible] after her first year of [illegible] in a rural community, [illegible] a gift of $25.00—her [illegible] large gift to the Lord—to [illegible] Inter-Varsity Christian Fellowship, which organization had been the means of her conversion. Her salary had been small, her life lonely, but through that year she had had the joy of leading more than forty of her pupils to Christ. This sort of thing has been repeated over and over again. Students have been saved in teachers' colleges to become soul winners as school teachers—God's full time missionaries on this vital section of the home front.

The work of evangelism in teachers' colleges through the Inter-Varsity Christian Fellowship, coupled with the high sense of the calling of God amongst many Christian school teachers and the wonderful way God has used their testimony to their pupils resulted, several years ago in Canada in the formation of the Teachers' Christian Fellowship and, more recently, the commencement of the same organization in the United States.

[illegible] time this Teachers' Christian Fellowship in Canada [illegible] organization recognized, but last Spring these authorities approached the Teachers' Christian Fellowship asking if they would be prepared to submit to them Bible study outlines for all grades from kindergarten through high school. Throughout the summer, Christian teachers prayed and worked over these Bible studies, which not only had to be true to the Word of God but acceptable to the educational authorities both scholastically and from their point of view in secular education. These Bible studies when submitted received surprising acceptance and then to our gratified amazement, the educational authorities made a further suggestion.

They realized the high degree of specialization that exists in every field today and asked if it were not proper to expect that, if and when religious education is introduced into public schools, there should be teachers specially trained for this task? Then they asked if the Teachers' Christian Fellowship would be in a position to supply teachers trained and capable of teaching this Bible study.

It is not difficult to evaluate the extreme importance of these suggestions and I know Christians everywhere will pray that not only will many of these Bible studies be introduced into the public school curriculum, but that Christian teachers whose hearts have been enlivened and whose minds have been illuminated by the Holy Spirit will have the opportunity of proclaiming Christ according to the Scriptures.

And is it impossible that the opportunities miraculously provided in the Canadian province of Ontario should be repeated in other provinces of that Dominion and in the United States of America? If only evangelical Christians will have a proper understanding of the limits of compromise and controversy. If they will not permit personal rivalries to ruin opportunities and destroy unity. And furthermore, if they will understand that as long as their associations with others do not preclude their having complete liberty to proclaim the whole counsel of God and not involve them in having to endorse heretical teaching; there is no compromise. Then the work of Christ our Saviour will go forward. It is unfortunate that in so many circles today the basis of orthodoxy is no longer what a man believes and lives and dies for, but with whom he associates.

No greater opportunity is offered to serve the Lord Jesus Christ than in the teaching profession. In foreign lands there is an urgent need for evangelical teachers in mission schools and in North America the public schools and high schools offer a unique opportunity each week day to influence the coming generation, both by precept and example, for Christ and His Kingdom. God grant that we may see life in true perspective in teh light of its eternal opportunities and wherever God has placed us may we serve Him with our whole body, soul and spirit that we be unashamed at His appearing.

[illegible] All college preparatory subjects are offered by experienced and accredited instructors. A number of electives such as vocal and instrumental music, [illegible] water color sketching have been begun and are much enjoyed.

On Sunday, October 8, at 3:30 in the afternoon the Dedication Service of The Montrose School was conducted by the President, the Rev. John H. Bowman, in the Assembly Hall which was filled to capacity by interested neighbors and friends from far and near.

The guest speaker of the occasion was the Rev. R. L. Lindquist, D. D. of the First Church of Orange, who in crisp and forceful words admonished the school to be true to the purpose for which it was founded and "not to luxuriate, nor to vegetate, or to procrastinate, but to dedicate its facilities and opportunities to the highest ends.

The Montrose School is a Christian College Preparatory Boarding and Day School. During the past nine years its Christian testimony in Montrose, Pa., has given it both strength and character. It has sought to place the Bible at the heart of the curriculum, avoiding sectarianism of any kind, but maintaining an educational program conducted in a positive Christian atmosphere. Morning Chapel is held five times a week and on Sunday mornings the students attend nearby churches. Very frequently on a Sunday evening opportunity is given to hear up-to-date reports on foreign countries by gifted missionaries, recently returned from China, Japan, Korea, India and other countries so that the students and faculty are kept in touch with world conditions and movements.

[illegible] inational affiliations of these churches were Baptist, Presbyterian, Advent Christian, Nazarene and Christian and Missionary Alliance. The services were held at the Belmont Street Baptist Church, Worcester. Dr. Bob Jones, founder and president of Bob Jones College, Cleveland, Tennessee, was the evangelist. The meetings were well attended with capacity crowds on the two Sundays of the mission. The slogan of the campaign was "Put God First." The Fellowship Gospel Chorus sang at the evening services under the leadership of Herbert W. Moran.

Afternoon youth meetings were held during the second week of the series in various churches of the city. These youth gatherings were climaxed with a city-wide youth rally on Saturday night. Outside musical talent was provided by the Victory Trio of Boston, under the directorship of Prof. Samuel T. Walter of Gordon College of Theology, Boston, Mass.

Dr. Jones was used by two radio programs during the weeks, the "Morning Light" conducted by Rev. Cedric Sears of the Dewey Street Baptist Church, and the "Morning Watch" program.

Mr. Calvin B. Barker, Executive Secretary of the Fellowship, was in charge of the details of these meetings, with pastors of the various churches taking part in the devotions each night. The Conservative Christian Fellowship is a member of the N. A. E.

Business Men Hear Speakers At NAE Meeting

SAGINAW, Mich.,—Under the auspices of the Christian Business Men's Luncheon, about one hundred men and women attended the banquet here at the Home Dairy Banquet Hall this evening to hear representatives of the National Association of Evangelicals, Dr. J. Elwin Wright, of Boston, Field Sec'y, and Kenneth S. Keyes, of Miami member of the Administrative Board.

Mr. George Hedberg, Severance Tool Company official, acted as Chairman. Rudy Dik led inspirational singing. Other pleasing features were a solo, "Arouse ye Soldiers," by Mrs. Rollin M. Severance and a vibraharp and violin duet by Rev. and Mrs. E. Dubois.

After the preliminaries, Mr. Hedberg introduced Mr. R. M.

[illegible] unity and concerted action of born again Christians.

Several signed membership cards and many took them home for consideration. It is evident that the N. A. E. has taken permanent root in this community.

BOB JONES MEETING DENVER GROUP SPONSORS

Crowds ranging from 1200 to 2200 people heard Dr. Bob Jones, Sr., at each service of a 15-day evangelistic campaign in Denver, Colorado, the first half of November.

The meetings were sponsored by the Denver Association of Evangelicals. Some 20 churches participated. The meetings were held in the Central Presbyterian church, of which Dr. Martin E. Anderson is pastor.

Rev. Jesse Jones of Tucson, Arizona was in charge of the music. The responsibility of presiding was shared between Rev. William P. Gillies, president of the Denver Association of Evangelicals, and Dr. W. S. Hottle, president of the Denver Bible Institute.

"The most pastors and churches working together in an evangelistic effort that Denver has seen in many years." "Such powerful gospel sermons as this town has not heard in a generation." These and similar expressions were not uncommon opinions heard throughout the campaign.

There were copious showers of revivil blessings as the uncompromising truth went forth from night to night. Observers in position to make good estimates say that between 200 and 300 persons responded by going forward as the clear cut appeal for decisions for Christ was given from the platform. A sizeable number of rededications to Christ were also observed.

Certainly the exceeding sinfulness of sin was born in on the consciousness of great crowds, along with the marvels of God's forgiving grace.

One benefit of special interest to the sponsoring group was the progress made in working together, and in an understanding of the need for united action on the part of God's people who stand together on the Incarnation and the Blood Atonement. Much time and effort must necessarily go into the developing of any smooth running organization, and the Evangelicals of Denver have gained a vast amount of helpful experience from the campaign.

In addition to the every night meetings, Dr. Jones appeared before a number of public school and college assemblies, and various luncheon groups. His adaptability to varying audiences is remarkable, always getting in close with the interests of his listeners, yet always giving a true Gospel emphasis. It is hoped that the Lord will again open the way for Dr. Jones to conduct another campaign in Denver at some later date.

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the local committee of the National Association of Evangelicals.

[illegible] was called to be the first pastor. The congregation erected a small house of worship on the corner of Cabell and G[illegible] Streets, which was used until 1890, when a larger and more commodious building was erected on the corner of Rivermont Avenue and Cabell Street. During the pastorate of Rev. P. B. Hill, 1907-1910, the name of the church was changed from Third Presbyterian Church to Rivermont Avenue Presbyterian Church.

During the pastorate of Rev. E. M. Delaney, 1915-1923, the Presbyterian League of Lynchburg deemed it best for Presbyterians in the city and for the Presbyterian Churches to consolidate and retain only four churches, so two new churches were built, one of them being the present Rivermont Presbyterian Church. Its construction was begun in August 1924 and the first service was held in the church on October 11, 1925.

Rev. Graham Gilmer, D. D., [illegible] community was invited to attend regardless of denomination. The first enrollment was 110.

Four outpost missions have been established in the last few years by members of the Church.

Dr. Graham Gilmer is the aggressive chairman of the State of Virginia District of the N. A. E. Mr. Megginson is greatly interested and helpful in the Association work also.

Many accept the Christ of the cross, but reject the cross of the Christ.

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LET US NOT DRIFT APART

“Reprint from ‘Reply to Some riticisms of N. A. E.’ in THE ANNER.”)

By H. J. KUIPER,
Grand Rapids, Mich.

Elsewhere in this issue our aders will find a reprint of an ticle which appeared in the ugust number of The Presby- rian Guardian under the head- g “Strange Bedfellows.” The ticle was written by Thomas Birch, managing editor of the agazine just mentioned. This agazine is the organ of repre- ntative men in the Orthodox esbyterian Church. We have ways admired the leaders of O. P. group for their phasis on sound doctrine and ir insistence on Calvinistic tinctiveness. It is safe to say t there is not another denom- tion in this country with ich we have more things in nmon than with the Orthodox esbyterian Church. We have ays believed in close peration between the two urches and sought to foster ry movement in which these bodies could join hands for defense and promotion of Reformed heritage. The fact that three of the mbers of the faculty of West- ster Seminary, Prof. R. B. per, Dr. N. B. Stonehouse, Dr. C. Van Til, are sons of Christian Reformed Church of these were ordained in denomination) served to note fellowship and intimate ntact between the two rches.

uring the last few years ions between us have been less cordial than when Dr. hen was still living. We remember the very hearty onse at one of our Synods e address of Dr. Cornelius Til in which we were told the culmination of the matory movement within the heresy-ridden Presbyterian Church North in the establishment of a new Presbyterian body, now called the Orthodox Presbyterian Church. Though our exact relation to this sister-denomination has never yet been determined because we have waited for a definite announcement of its stand on the lodge-question, the feeling was cordial from both sides and contacts were many. But certain things have happened through which there might come the beginning of a breach between us. The unfortunate organization of an O. P. congregation among a schismatic group in the Rochester Christian Reformed Church caused some resentment in our circles. Recently certain brethren of the O. P. group launched a movement to establish a Christian University and invited a few of our leaders to cooperate with them in this bold undertaking. The undersigned was one of a few Christian Reformed men who attended a meeting in Philadelphia last spring at which preliminary steps were taken to establish a Christian University association. But those who have read our report in last week’s issue of “The Banner” on the decisions which our Synod made with respect to this matter have already observed that this movement has given rise to some misgivings. Many questions are being asked. Why were not our leaders consulted before any steps were taken to establish a Christian University Association? What will the relation of the future university be to Westminster Seminary? How will it affect Calvin College and Seminary and what will the present movement do to the ideal which some of our men have of a Calvin University ecclesiastically owned as well as “Calvin” and organically related to it?

Our frank opinion about the first of these questions is that though the O. P. group made a serious mistake in not inviting cooperation at the very inception of the University Association movement, because it was sure to lead to misunderstanding in our circles, there were reasons, in their own estimation very weighty reason, which the O. P. brethren had for not calling a meeting of all those who might be interested. We mention the matter at the present time to express the deep desire that no cleavage shall arise between us and the O. P. Church on account of the University movement. Misunderstandings must be removed. Difficulties must be faced frankly but in the spirit of love and confidence. If it appears that at certain points the interests of the one group will conflict with those of the other, there should be an earnest endeavor from both sides to so alter our course that conflict and competition will be avoided.

The same desire motivates us in quoting and referring to the article which has just appeared in The Presbyterian Guardian. Here our Synod is taken to task for affiliating with the National Association of Evangelicals. The writer declares he is firmly convinced that the Christian Reformed Church has made a great mistake and speaks of our affiliation with the N. A. E. as an “entangling alliance.”

* * *

Now in this case, too, we feel the need of expressing the fervent hope that this article will not lead to estrangement between our Church and the O. P. Church. Let us consider Editor Birch’s criticism dispassionately and with candor. If we should come to the discovery that our Synod acted hastily and made a mistake, let’s not be too proud to admit it. We should be willing to say with the author of Psalm 141: “Yet the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head.” One of the reasons Churches should maintain fraternal relations with each other is the necessity of exercising mutual discipline. Denominations as well as individual Christians should admonish each other if they depart from the narrow path.

Further, we feel that Editor Birch should have been less hasty. He could have waited for a more extensive report on the matter, which appeared in the issue of August 20, or better still for the appearance of our

or activities of the N. A. E. is found to be incompatible, with the principles of our Church, Synod will hear about it and promptly cancel its membership.

* * *

Again, the position of Editor Birch is not very clear to us. On the one hand, the brother admits that there may be forms of cooperation of a truly Reformed Church with other Christian denominations; yet on the other hand, he does not contend that the doctrinal basis of the N. A. E. is one to which we as a Church cannot subscribe; and this is after all the first criterion by which a religious organization must be judged. Article III of the provisional Constitution contains a “Statement of Faith” and this statement affirms the following truths: the inspired and infallible Bible; the Trinity; the deity of Christ, His virgin birth, sinlessness, miracles, vicarious death, bodily resurrection, ascension, and personal return in glory; the lost condition of man and his need of regeneration; the indwelling of the Holy Spirit; the resurrection of the body and the spiritual unity of believers in Christ. Now we submit that this is a satisfactory statement of the faith which all truly evangelical Christians have in common. To be sure, it is not a statement of the Reformed faith; but this cannot be expected in an association whose avowed purpose is to “represent the evangelical Christians of America in matters calling for unity of action” (Preamble). There is room for such an association, as Editor Birch will admit. There are matters that call for unity of action on the part of evangelical Christians. The objection which our Church raised against the Federal Council of Churches and on the ground of which it withdrew in 1924 was not that Reformed denominations should never belong to the same organization with non-Reformed bodies but that no orthodox, evangelical Church should be yoked with a modernistic Church.

The argument that the National Association of Evangelicals, in distinction from the rival organization, the American Council of Christian Churches, does not officially and publicly condemn the Federal Council of Churches makes a weak impression on us. Positive, constructive effort along evangelical lines in matters properly belonging to the sphere of an association or federation of evangelical Churches is the only qualification we would insist on for such an association. Condemnation of a modernistic Council

not orthodox cannot subscribe to its Statement of Faith; and that the N. A. E. can represent us or eventually be used to represent us in matters in which we now refuse to be represented by the Federal Council. oreover, this bit of criticism does not touch Synod’s action whatsoever since it is directed merely against a statement used in a brief announcement by the Editor of The Banner.

* * *

Even the fact that men who belong to the N. A. E. may belong to a denomination which is still connected with the Federal Council of Churches, as is the case with N. A. E.’s president, Dr. Harold Ockenga, does not prove to us that in joining the N. A. E., we have made an entangling alliance. There are hundreds of orthodox churches (congregations), having orthodx ministers, which belong to denominations that are affiliated with the Federal Council of Churches. Such congregations are not in sympathy with the policies and trends of the Federal Council. They belong to the evangelical forces of this country. We believe such churches should not be equally yoked with modernistic churches. They should depart and join an orthodox denomination. But why deny them the right to affiliate with an association of an evangelical stamp, just because they are still formally represented by the Federal Council, against their will? Should we not look precisely to such associations as the N. A. E. to strengthen the orthodox trends of these isolated orthodox units in modernistic denominations and so to hasten their departure and help to bring about a better alignment of spiritual forces in our ecclesiastical world?

* * *

Editor Birch refers to former references in his paper to the N. A. E. which we have not seen. There may be arguments against this Association of which we have no knowledge. Perhaps our Synod would have done better if it had postponed action and appointed a Committee to investigate the entire matter. But of all the arguments used in the article “Strange Bedfellows” there is only one which makes a strong impression on us. It is in effect that the N. A. E. will enter fields which do not belong to the province of an association or cuncil of Churches and that the activity of the N. A. E. in these fields of actual Christian wor kis bound or apt to be un-Reformed. We have in mind point b of Article II of the Constitution, which defines the

is intending to engage, for example, in actual mission work, strenuous objections on our part would be in order. All the mission work which is conducted by us for us must be in accord with our conception of what the message and the methods of the missionary should be.

We mentioned this objection at Synod to one of our leading men who is a member of the Board of Administration. The answer was that this article will need further interpretation by the Board. Moreover, the present Constitution is only a temporary affair as we gather from a resolution passed unanimously by the Chicago Convention which speaks of “the drafting committee for the revised constitution to be submitted to the convention of 1944 . . .” If our Church had not joined the N. A. E., it would have no voice or influence at the 1944 Convention, at which this article may and should come up for revision. In case the N. A. E. should begin to wander off into fields not its own, our Church will know about it. We are convinced it will not hesitate to withdraw from the N. A. E., as it withdrew from the Federal Council, in case our membership will conflict with our Reformed principles and policies.

* * *

But all this, though important, is only incidental to what we really wanted to stress in this article. To us cooperation between fellow-Calvinists is more vital than between fellow-evangelicals. We should let no differences or misunderstandings which may arise cause estrangement between us and our O. P. brethren. It would grieve us to see Ephraim and Judah drift apart. The two denominations need each other. The Orthodox Presbyterian Church needs us. Except for the example of our Christian Reformed people, the article in The Presbyterian Guardian on “Our First Christian School,” by Rev. Prof. Edward J. Young, would never have been written. How glad we are that the Christian School movement is beginning to take hold in O. P. circles! But we also need the Orthodox Presbyterian Church. Its aggressiveness and its enthusiasm for sound doctrine, for Reformed distinctiveness have had a salutary effect on our group. We are an older Church. We have lost a bit of that first zeal for what is distinctively Calvinistic. We might already be one of those pale, semi-Reformed denominations, if God had not given us such close and prolonged contact with the Reform

Rally

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ev H. H. VanCleve. Dr. orth then brought a chal- g message on the theme, World.” He said that it n unhappy, perplexed, sel- nisguided and sinful world g a Saviour, the Lord Christ, for without Him a condemned world. He on to say that the world, e of its condemnation,

Broadcasting

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obligation and responsibility to the memory of the Godly men who gave their time and money to the creation of these denominational institutions. They would regard a severance of their membership as desertion under fire.

Neither can the Federal Council be blamed for taking all the free time which the networks

Western Washington Area Holds Second Annual NAE Meeting

SEATTLE—With Drs. J. Elwin Wright, Richard E. Day, and Mr. Kenneth S. Keyes as speakers, the Western Washington District of the National Association of Evangelicals held its second annual regional meeting in Seatle, October 10 and 11. Four public services were held in addition to a dinner meeting. The speakers also spoke both morning and evening on Sunday, the tenth, in various churches in Seattle, Tacoma and Everett. In spite of the difficulty of traveling, representatives were present from points a hundred miles or more away.

As a result, according to Chairman, C. Hoyt Watson, interest in the work of the Association was given a very real impetus. The climax of the meeting came Monday evening when, on the campus of Seattle Pacific College, nearly three hundred were served a joint dinner between the Association and the monthly meeting of the Seattle Christian Business Men of which Dr. N. A. Jepson is president. Following the dinner, a public service was held in the College Auditorium where the large audience in attendance showed enthusiastic interest in the work of the Association as the various speakers presented the work. Nearly one hundred subscriptions were received for “United Evangelical Action” and $550.00 was raised in cash and subscriptions.

In the business session, provision was made for representation on the executive committee of every type of organization interested in the Association program. Specific action was taken in favor of employing a full-time field worker as soon as a suitable person is available. There is considerable possibility that Oregon and Washington will unite in financing such a full-time worker for the entire Pacific Northwest area.

Mr. Keyes made an effective appeal along the lines of the needs of the National Association and the vital part it can play in furthering the Gospel throughout the land when the united voice and influence of evangelicals can be brought to bear on both national and localized situations in which God’s people are now often working at such a disadvantage.

Dr. Day followed with a masterly discourse along the lines of “Putting More Units in Unity.” His charming platform personality and outstanding oratorical ability gave unique force to his earnest plea for the laying aside of non-essential differences and the uniting on those great vital principles that are the common heritage of all ture Christian people everywhere.

All available supplies of Association literature were exhausted as the crowd sought to become better informed on this great movement.

Pulpit assignments for all three speakers in the evening closed a rally of wide appeal and deep significance for the establishment of a strong local unit of the Association organization.

Denver Evangelicals have become an active, going force in this mile-high city. A report of their various activities is promised for the next issue of “United Evangelical Action.”

Kenneth Keyes Addresses Ministers In Miami

Recently Mr. Kenneth Keyes, chairman of the finance committee of the National Association of Evangelicals, spoke at the First Presbyterian church in Miami, Florida, to ministers interested in the N. A. E. Much interest has been raised in behalf of this great movement of faith in this city.

Mr. Keyes addressed the Lakeland Ministerial Association also, giving forth the meaning and purpose of the N. A. E. He was very cordially received, and it is hoped that the objectives of the movement are clear to this area.

In the information forwarded on to the editorial department of this paper by Rev. T. S. Boehm, pastor of First B[illegible] church of Lakeland, Florida, [illegible] that the Rev. A. A[illegible] Tampa, is headin[illegible] this area. [illegible] effective work will [illegible] der his leadership.

HELP WANTED

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obligation and responsibility to the memory of the Godly men who gave their time and money to the creation of these denominational institutions. They would regard a severance of their membership as desertion under fire.

Neither can the Federal Council be blamed for taking all the free time which the networks are willing to give it.

The only party to blame is the unorganized section of Protestantism which has allowed time to slip by without taking means to defend itself until it is now in the hour of crisis with little preparation. Even now this potentially powerful wing of Protestantism is more occupied with its petty jealousies, haggling over relatively unimportant doctrines, organizations and rituals than it is with the major issues that confront it such as the freedom of gospel broadcasting.

Every major network is lost to us. It isn't going to be lost at some future time. Its lost right now. Scores of independent stations have already followed the lead of the networks by adopting the same policy. Hundreds more will do the same within a year or two. On many of the remaining stations the religious programs will be shunted to unfavorable hours, hemmed in by increasingly irksome restrictions, made unbearably expensive by heavier charges, made less effective by the necessity of employing (in many instances) ungodly union musicians to render songs that can only be played and sung effectively by consecrated persons.

What can we do to save the situation? First, may we suggest a few don'ts. Don't write sarcastic or bullying letters to the stations. They won't be impressed. Don't point out to them how terrible the jazz and swing music is on the other programs with which they fill the time. It's all true but it is what more than 90 percent of the public wants, by actual tests. Don't sign a petition asking that so-and-so be put on the air. It will simply go to feed the office goat.

This is what we are doing. We are sending a questionnaire to every broadcasting station in the country in an effort to get the facts on religious broadcasting from the angle of every station manager. We are also sending a questionnaire to every broadcaster, so far as we can learn his address, asking him for facts which we need to know in order to proceed intelligently. When this information is received and digested we will be in a position to present our case, first, to the broadcasting systems without threat or undue pressure. If a solution is not found we will then ask for a hearing before the Federal Communications Commission. If that does not result in a decision favorable to the interests of evangelicals we can, if our constituency so indicates its desire, take the matter to the courts.

Our argument will be that the propagation of religion is a legitimate enterprise and that the stations have no legal right to discriminate against it by refusing to sell time at the established rates to groups able and willing to pay the charges.

And this is what you can do. Our hands will be immeasurably strengthened by having in our membership thousands of churches which have a stake in the outcome of this matter.

We have a membership of 700,000. That is a good beginning for the first few months of our corporate existence but it is too little to be fully effective. Let every gospel-loving denomination, church, college, Bible institute, mission board, or other Christian organization show its willingness to stand by in this critical hour by applying without delay for membership in the National Association of Evangelicals. Use your individual influence to this end.

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be as oil upon the head." One of the reasons Churches should maintain fraternal relations with each other is the necessity of exercising mutual discipline. Denominations as well as individual Christians should admonish each other if they depart from the narrow path.

Further, we feel that Editor Birch should have been less hasty. He could have waited for a more extensive report on the matter, which appeared in the issue of August 20, or better still for the appearance of our official Acts. The writer based his entire article on a brief advance announcement by the undersigned reading as follows: "Synod affiliates with the 'National Association of Evangelicals' (Substitute of orthodox churches for the Federal Council of Churches)." Though this editorial notice was correct and Synod did decide to affiliate with the N. A. E., the fact that each Synod shall make provision for the appointment of deltgates to the annual convention of the N. A. E. and that it decided that some or all of the officers of Synod shall be included among the delegates assured us that if anything in the program

National Association of Evangelicals, in distinction from the rival organisation, the American Council of Christian Churches, does not officially and publicly condemn the Federal Council of Churches makes a weak impression on us. Positive, constructive effort along evangelical lines in matters properly belonging to the sphere of an association or federation of evangelical Churches is the only qualification we would insist on for such an association. Condemnation of a modernistic Council is not necessary; it may or may not be expedient.

Neither can we agree with the editor of The Presbyterian Guardian that the N. A. E. cannot be a "substitute of orthodox churches" for the Federal Council of Churches, first because it is not an association of churches only, but of orthodox individuals and societies; second because individuals belong to it whose denomination belongs to the Federal Council of Churches; and third because its program parallels that of the Federal Council at only one or two points. But the facts are that Churches as well as individuals can belong to the N. A. E.; that a Church which is

and appointed a Committee to investigate the entire matter. But of all the arguments used in the article "Strange Bedfellows" there is only one which makes a strong impression on us. It is in effect that the N. A. E. will enter fields which do not belong to the province of an association or cuncil of Churches and that the activity of the N. A. E. in these fields of actual Christian wor kis bound or apt to be un-Reformed. We have in mind point b of Article II of the Constitution, which defines the purpose of the N. A. E. We read: "The fields of endeavor shall be Evangelism, Foreign Missions, Home Missions, Education, War Services, Public Relations, Moral Welfare, and such other fields of endeavor as the Board of Administration may from time to time deem appropriate." Now, if this article means that the N. A. E.

school movement is beginning to take hold in O. P. circles! But we also need the Orthodox Presbyterian Church. Its aggressiveness and its enthusiasm for sound doctrine, for Reformed [illegible] tary effect on our group. We are an older Church. We have lost a bit of that first zeal for what is distinctively Calvinistic. We might already be one of those pale, semi-Reformed denominations, if God had not given us such close and prolonged contact with the Reformed Churches of the Netherlands and, in recent years, with the small but aggressive O. P. group in this country. The war has all but severed our ties with the former, at least for the time being. God forbid that there should be any separation between us and the latter, through unwise moves or rash words from either side!

Pacific Northwest area.

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Solution

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civilization was therefore cradled in the contemplation of God in the person of man. Man was created in the image of God. God was revered in man. Men were brothers in God. It was this reflection of God that conferred inalienable dignity upon every man. The duties of each toward himself and towards his kind were evident from the fact of the relations between God and man. Every soul whether black or white, male or female, was of inestimable worth to God. Christ died for that soul and thereby declared that he was the object of the esteem and love of the infinite and absolute God. Combined with this emphasis upon individual dignity was the truth of justification by faith, that each soul stands or falls individually before God and not in its relationship to a master, a parent or a spouse. Individuality and personality was thereby conferred upon men who once thought that they were slaves and nonentities. Christian thinking declared that there was no difference between those who are outside of Christ, that the Jew and the heathen, bond and free were all alike. Similarly it declared that there was no difference within the church of Christ. Christianity called men the sons of God and declared that they were called unto liberty.

This general background of Christian thinking is very much in contract with the position of a slave. The word slave is seldom used in the New Testament English translations, but it appears many times in the Greek. Paul said, "Art thou being called a slave? Care not for it: but if thou mayest be made free, use it rather." The word "bond" as contrasted with "free" usually is the word "slave." Thus it is used here in our Scripture. It meant a definite, economic bondage of slavery. Yet there is no intimation by St. Paul that slaves should revolt or that owners should seek a drastic social change by manumitting their [illegible]. On the other hand, [illegible] defense of slavery [illegible] drawn from this and [illegible] passages of Scripture for [illegible] inference that slavery [illegible] able institution. The Scripture tolerates as lawful under certain conditions things which are not permanently desirable. It then rests back upon its general principles and doctrine. In the name of liberty foul reading is thrust at us, evil theories are being propagated, crime flourishes and persons violate the law of God and of nature declaring that it is their right to do so. The result is simple. Women have gained their liberty from husbands and homes and the homes are breaking up. Servants have gained their liberty from masters and society is in turmoil. Children have gained their liberty from parents and have become a seed of evil doers. Man has gained his liberty from law and confusion reigns.

Liberty, therefore, must be limited by certain laws. Freedom within law is the only true freedom. When a man says he has liberty of speech, he does not mean that he has spoken contrary to the laws of grammer, but that the laws of grammar have become so secondary and natural to him that he has perfect freedom in the expression of his thoughts within the laws of grammar. Let him once speak contrary to the laws of grammar and his liberty would vanish in a moment. People would cease to listen to him. When some one speaks of a dancer as manifesting grace and freedom of action, is it contrary to the laws of physics or within the laws of physics? Every one knows that it has to be freedom within law. Take any building, reared so that it seems to reach to the clouds and manifest perfect symmetry and beauty. Is it because some man has defied the law of gravity or because he has wrought, taking knowledge of the laws of stress and strain in all of his construction? The answer is clear. There is no freedom outside of law. Then let us recognize that the freedom or liberty which we prize as an ideal must be within certain limitations. The first limitation is race. Race distinctions are honorable and are recognized by God in the Scripture. The Lord himself distinguished between Shem, Ham and Japheth with a Divine purpose in his mind. The Lord distinguishes between the descendants of Shem and the descendants of Japheth just as much as he distinguishes between the descendants of Japheth and the descendants of Ham. There is no reason for degradation or inferiority or oppression or exploitation in this fact. It is merely a fact of nature and a fact of God. No doubt God will hold the sons of Japheth responsible for the rule which he committed to them over their brethren. Rule and position within the social sphere, so that what we do, we do as unto the Lord, as our duty. This conception strengthens children in the fulfilment of their duty to their parents, wives in relation to their husbands and servants in relation to their masters, and through religious obligation we are cheerfully able to fulfill our duty. Religion alone sets a man free by making him master of himself.

II. EQUALITY

Our Scripture declares, "Neither is there respect of persons with God." God may not respect persons but men have masters according to the flesh. There are inequalities in life. Equality simply does not exist in the common experiences of life. In the army the private and the captain are not equal. In the university the professor and the student are not equal. In athletics the strong man and the weak man are not equal. In business the owner and the laborer are not equal. We have masters according to the flesh. This is a fact of experience. Experience says that we are not born equal. We do not live equal, nor do we die equal. Inequalities mark us from the beginning to the end of our existence. Except equality exists in something besides the things of the flesh equality is unknown and equality can never be known. Therefore we are led to turn away from the things of the flesh to understand what the true meaning of equality may be.

Without realizing that equality is not a matter of the flesh, we have built up a long and great and ancient tradition of equality. Men have struggled against the inequalities of life. We can trace this, too, from the Biblical teaching, through the peasants' revolt in England in 1381 with John Ball preaching against the rich and Wat Tylor and Jack Straw giving their lives for the concept of equality; then through the peasants' war in Germany in the middle of the 16th century when men first grasped the conception that they were the sons of God and ought to have freedom and equality. To this John Locke added considerable with his conception of the human mind as being a blank tablet or an empty receptacle at birth and all distinction in human state and attainment as being due to the environment and impressions from without. Helvetius and Rousseau, Thomas Jefferson, and followers on down to the New Deal have embraced this idea and fought for [illegible] time for writing the Constitution and giving the Bill of Rights those who held to liberty came into the ascendency and liberty meant the retention of slavery, so that there was in a real sense a betrayal of the Declaration of Independence when the Constitution was adopted. The same conflict was manifested in the French Revolution. Liberty was manifested in the National Assembly and there men like Mirabeau affirmed the declaration of the rights of man which guaranteed freedom of person, of worship and of speech. Then came the National Convention with Marat and Robespierre with their passion for equality which guillotined the wealthy and established government in control of the lives of men. Therefore, it is obvious that a new factor, a third factor is necessary to unite liberty and equality. This should be remembered in the midst of the new emphasis of our own day when we are hearing about security from the cradle to the grave, about taxation of the rich to care for the poor, about public works and innumerable other things on an equalitarian basis. Remember that the pendulum has swung now to one extreme but that it will soon swing back again with a rightest emphasis in both government and life.

What then can Christian equalitarianism do in this great tradition? It is obvious that Paul declares what Jesus believed and the Bible asserts. There is no respect of persons with God, no regard for the great or the small, for servant or master, for black or white, male or female. They are all one as far as He is concerned. There is no difference out of Christ. They are all sinners and need salvation. There is no difference in Christ, for they are all Christians and children of God. Therefore we can say, that only in respect of God are men equal. I ran across an expression of this which was quite beautiful some days ago by Antoine de Saint-Exupery. Said he, "We cannot be equal except we be equal in something. Equality is a word devoid of meaning if nothing exists in which it can be expressed. This equality in the rights of God—rights that are inherent in the individual—forbad the putting of obstacles in the way of the ascension of the individual and I understand why. God has chosen to adopt the individual as his path. But as his choice also implies the equality of the right of God over the individuality, and equality must be adjusted and give way to larger liberty, but these conceptions must do their compromising within the range of the family. Brotherhood will condition the conception of liberty and equality. Rights, liberties and positions which we would demand outside the family have no meaning inside the family. The French had it right. The motto must include the three, liberty, equality and fraternity.

But how are we to get men to believe in human brotherhood? There is a common brotherhood of the human family, and there is a spiritual brotherhood within the church. The common brotherhood is based on the conception of man as created in the Divine image, as being of one blood among all nations and as having eternal potentialities. These principles constitute men a human family, one brotherhood. This brotherhood is mediated by Jesus Christ. John declares, "All things were made by Him: and without Him was not anything made that was made." And Paul declares in speaking of Christ, "Who is the image of the invisible God, the first born of every creature: for by Him were all things created, that are in heaven, and that are on earth, visible and invisible . . . all things were created by Him, and for Him." Slavery denies this human brotherhood, and ascribes the slave to an inferior race. Therefore, slavery had to go. Servants, whether of other races or classes, must be treated as equals before God. This is a solution to the class problem. Exploitation, injustice, and oppression receive a death blow from the Christian way of thinking. What we do to men, we do to God, and will be held responsible for our deed.

But the difficulty is that men do not think as Christians, and they do not believe in human brotherhood. They have been talking of supermen, strong men, and superior men called the Master Race. In order for such men to have confidence in the truth of the common brotherhood of man, they must experience the spiritual brotherhood of man. The sons of God who as prodigals have rebelled against His authority and wandered into the far country of prodigality must return unto the father's house. They will do this through the acceptance of brotherhood in Christ. On the cross the Lord Jesus Christ died to reconcile God and man. He carried the penalty of man's sins, satisfying the justice of God, and thereby atoning for those sins. On the other hand, He declared unto men the forgiving, sacrificing love of God. When man has an experience of Christ at the cross, accepting Him as his Savior, and through Him returning unto the Father's house, he becomes a member of the household of Faith. From him are removed his hates, his antipathies, his pride, and his rebellion. He immediately desires to make the Golden Rule the law of the Christian community, and as far as is humanly possible, of the universal community. We believe that the only way to establish a human brotherhood is by the promulgation of the Christian brotherhood united through the bonds of Calvary.

Henceforth, the fear of God will temper our theories. We are to be obedient "with fear and trembling, in singleness of heart, as unto Christ." Paul said, "Whatsoever good a man doeth, the same shall he receive of the Lord, whether he be bond or free." In the parallel passage in Colossians, he says, "He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." A reward of our service in life is not from men, but from God. It is because we fear God and because we know we must stand before the judgement-seat of Christ to receive for the deeds done in the body that we are not willing to press our rights to equality, or our claims to liberty, but are willing to modify, to adjust, to adapt, to compromise our desires and aims in life for the sake of the brotherhood. We are not to do our work with eye-service as men-pleasers, but as servants of Christ, doing the will of God from the heart. Not feigned, hypocritical service, put on for the sake of pleasing men, but the discharge of our ordinary practical duties in life as a religious service required of the believer. Service, work and social relationship must be done and used in the spirit of "as unto the Lord." God sees and God knows. Therefore, with singleness of heart, namely, gladly, heartily, willingly we are to do our duties to our fellow men. Religious duty must be fulfilled in the social, economic relationship of life. Religion may begin with God, but it must end with man. We have our vertical relationship to God, but we also have our horizontal relationship with men. Thou shalt love the Lord thy God and thou shalt love thy neighbor.

The force of this Christian teaching is felt in solving the social problems. On this basis what would happen to the employer-employee problem, the race consciousness, the social inequality and injustices, the class conflicts which are being met by force in our day? It is obvious to us all that Christ is the solution. Let men acknowledge His authority, let them come to know Him as Saviour, let them love him in life and they will act accordingly. Nobody can be obedient unto his master in this world as unto Christ, if he has never submitted his life to Christ. If he thinks that he can rule his own life, direct his own destiny and govern his own welfare, he will not submit to Christ, neither will he submit to any earthly master or superior or authority. What that man needs is Christ. He needs to be converted and to be changed. Our objective then ought to be to lift up Christ as the great practical benefit to man in this world as well as the Saviour for the world to come.

What, then, is your relationship to Him? Are you "A servant of Christ?" Can you "as a servant of Christ do the will of God from the heart, with a willing mind, doing service as to the Lord and not to men?" This finds you at your strata of life, as you live daily, not as you worship on Sunday. Does it discover you a man-pleaser, a feigned believer, a hyprocrite, or does it prove that you are walking worthy of your high calling as an heir of God, a child of the King?

Christianity is the most practical element in life, the means of solving our social problems.
Embrace Christ and the
the social question is remo

When I was preaching in
land, I called on Prince
Radzivil who had married
daughter of a former gove
general of Canada. After
very pleasant period of con
sation, when I was taking
departure, we stood talking
the veranda which overlo
the long drive bordered
evergreens, marking the entr
to the thirteen hundred
estate. Suddenly the
pointed out a young man
ing at the edge of the road.
was a splendid specimen
humanity with open coun
ance and blond hair. The pr
said, "You see that young
He is the best worker on
estate. It was due to him
I invited you here today.
that is the kind of work
evangelical Christians are do
in Poland, I am willing to
port it." That is what pra
Christianity means in
relations.

Book Review

THE CHURCH OF CH

By Thomas W. Phillip
Standard Publishing Co.,
pages.

This book, by a layman
inent in the Disciples of
Church, is in its 16th edi
testimonial to its worth
popularity. It deals with
doctrinal convictions of
large section of the Chr
church in a forceful and
vincing manner.

The first section of the
is a history of Christian
The whole plan of redem
in the New Testament is
in historical order.

The second section deals
the evidence of pardon
church as an organization
closing chapter is an earn
peal for Christian unity
believers.

The book is worthy of
reading and considerati

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[illegible] social [illegible] by manumitting their [illegible] On the other hand [illegible] ideal of liberty [illegible] slavery [illegible] institution. The Scripture tolerates as lawful under certain conditions things which are not permanently desirable. It then rests back upon its general principles and doctrines to be fruitful in developing a Christian conscience upon a particular subject so that it is voluntarily dealt with. It is very certain that the revolutionary nature of Christianity ascribed to it in social matters by many modern thinkers is absent from the New Testament narrative. Pacifism, the immediate liberation and equality of women, the manumission of slaves, the prohibition of intoxicating liquors, are simply not taught as social questions in the Bible. They are merely dealt with on general principles and yet Lloyd Douglas is right when he depicts the Roman tribune Marcellas as rebuked by Justus Barsabbas, a leader of the Christians in Palestine, because he kept a slave, Demetrius, after he was a Christian. The Christians in Palestine and elsewhere looked with disfavor upon the institution of slavery and it was largely through Christianity that they were manumitted.

This ideal of liberty inculcated in men by Christian thinking soon became an historical tradition. It may be traced from antiquity through the Magna Charta, the Petition of Rights, the Bill of Rights, the Habeus Corpus Act, through the development of freedom of worship, of thought and of speech, through the gradual liberation of the powers of man from superstition, disease and ignorance, through its extension to industry, agriculture and commerce, by means of thinkers such as Roger and Francis Bacon, John Locke, the encyclopaedists of France, the physiocrats Turgot and Adam Smith, the political thinkers Benjamin Franklin, Tom Paine and John Adams until a long, historical tradition reaches its culmination through centuries of sacrifice in the phrase, "Sweet land of liberty," words that were first sung in Park Street Church more than one hundred years ago. It is not an accident. It is not mere chance that liberty is the ideal of American people.

But in our day the concept and ideal of liberty is being mis- [illegible] descendants of Japheth just in much as he distinguishes between the descendants of Japheth and the descendants of Ham. There is no cause for degradation or inferiority or oppression or [illegible] in this fact. It is merely a fact of nature and a fact of God. No doubt God will hold the sons of Japheth responsible for the rule which he committed to them over their brethren. Rule and position have been abused and misused by Japheth. Let it not be a wonder, then, if God permits Ham to supersede Japheth in leader-observed in social realms. To attempt to abolish racial distinction is folly and impossible.

Liberty must secondly be exercised within the distinctions of class. Karl Marx was right about the fact that class distinctions have always existed. He is wrong in the theory that these class distinctions can be eliminated and that a homogeneous society can result. It was Marx' idea that the day would come, after the communistic revolution, when there would be no ruling class whatsoever, but history's record has declared that there has always been the slave-master, the serf-lord, the proleteriat-bourgeoise relationship. To attempt to disregard this in the name of freedom is folly. The servant-master relationship will always exist as will the husband-wife and the parent-child relationship. Theories which attempt to cummunize or socialize these realms of life will fail. The failure of Russia to communize the marriage relationship and to socialize industry and manpower proves, as a last minute experiment is able to prove, that such theories are false.

Liberty also must be exercised within the limitations of religion. Religion declares our obligation to God and definitely limits our freedom in life. This obligation can not be disregarded no matter what we may say. Every man has some religion. He is somewhere between a theist and an atheist. He may be an idealist, a pantheist, a deist, but he has some religion and his life will be limited by that religion. You have no control over the hour of your birth or your death. These are appointed to you by God. God orders the laws of your life—your conscience, your mind, your will—and God will hold you responsible for your actions in accordance with that which he orders for you. Religion places an obligation of obedience [illegible] were the sons of God and ought to have freedom and equality. To this John Locke added considerable with his conception of the human mind as being a blank [illegible] and all distinction in human state and attainment as being due to the environment and impressions from without. Helvetius and Rousseau, Thomas Jefferson, and followers on down to the New Deal have embraced this ideal and fought for it in their struggles against the inequalities among men. Theirs has been a worthy ideal, but the danger into which they have fallen has been the want of some common denominator which has turned equality into the principle of identity. As soon as men attempt the leveling process whether in position or possession or in person, they destroy one of the foundations of society. One of the radical thinkers of England, Jeremy Bentham, long associated with what was called the radical Equalitarians until he analyzed the results and he saw that the concept of equality was in conflict with the concept of liberty and that if the Equalitarians won, nothing would be left of society, chose his position with those who embraced liberty.

Equality and liberty sound well together, but they have never gone together in any sense of harmony. The two concepts are always in conflict and in life and death struggle. For this reason, those who embrace this concept of equality such as Helvetius, Jefferson and Wallace have been in a great struggle with Rousseau and Hamilton and Hoover. Sometimes in our history one group is in the ascendency and sometimes another group is in the ascendency but always they are fighting one another. Those who held to the concept of equality expressed it in the Declaration of Independence by "all men are created equal," but when it came to the [illegible] equality in the rights of [illegible] rights that are [illegible] individual—forbid the placing of obstacles in the way of the [illegible] of the individual and I understand why God has chosen to adapt the individual to his path. But as his choice also implied the equality of the right of God over the individual, it was clear that individuals were themselves subjected to common respect for law. As the manifestation of God, they were equal in their rights. As the servants of God, they were equal in their rights. As the servants of God, they were also equal in their duties." As believers in God our civilization makes men equal in God. The very statement "servants be obedient to your masters according to the flesh" implies that man has no master according to the spirit, but that he has one master, even God. Christianity unequalifiedly teaches equalitarianism as well as liberty, but it teaches a third principle which brings these together.

III. FRATERNITY

Paul says, "Your master is in heaven." This is the factor which mediates between liberty and equality, namely, fraternity. Liberty must be modified if it is to be harmonized with equal-

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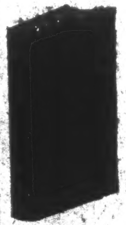

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[illegible] brotherhood [illegible] sons of God who [illegible] have rebelled against His authority and wandered into the far country of [illegible] must return unto the father's house. They will do

[illegible] society, work and social relationship must be done and used in the spirit of "as unto the Lord." God sees and God knows. Therefore, with singleness of heart, namely, godly,

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SERMON

(Continued from Page 2)

hat that was by rights his proper place. We find thus hat the king sets an example and joins his people in repentance and utter humiliation.

Oh, that our President and the leaders of our nation would follow the example of the King of Nineveh in our lay, and proclaim a national day of repentance. Let us pray for this, because we need it as much as did Nineveh. May we heed II. Chron. 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; than will I hear from heaven, and will forgive their sin, and will heal their land."

III. In the third place, we notice that national repentance in Nineveh permeated all ranks.

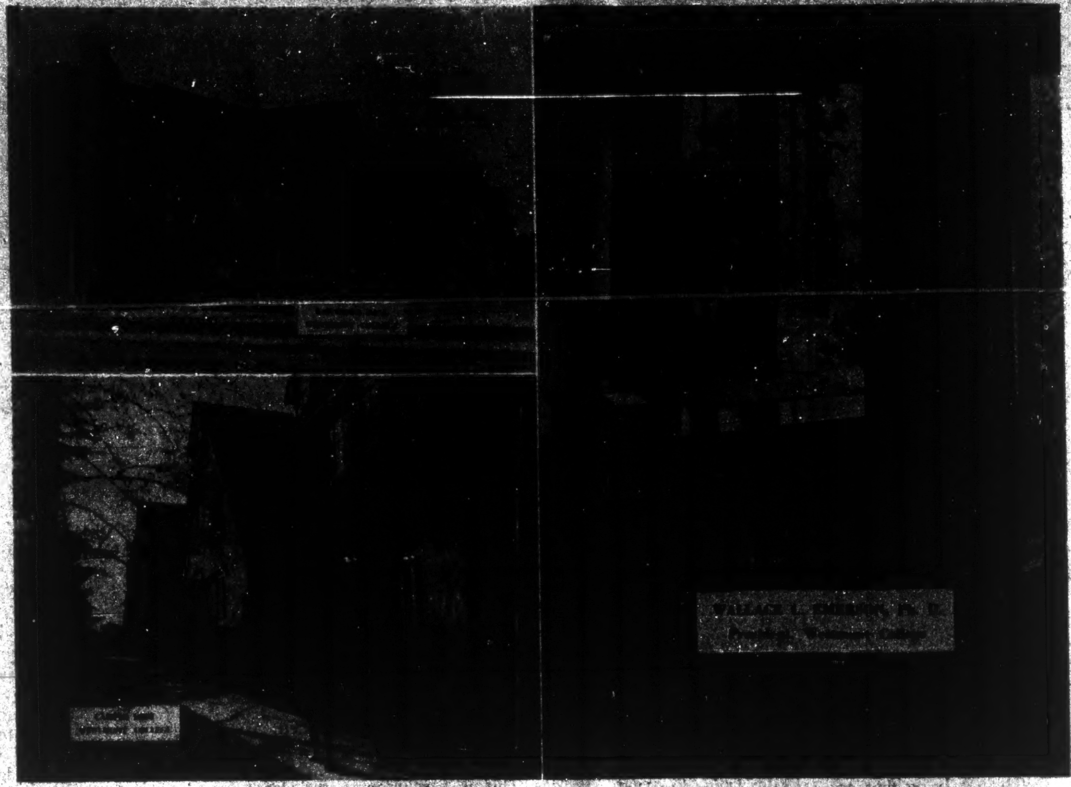
It included the king, nobility, priests and serf by degree; even the beasts and herds and the flocks were to participate in this national repentance. There was no need for casting a lot in order to find the guilty party here, as had been done to detect Jonah. Everyone realized and confessed his guilt. Oh, that we as citizens in his land of ours, and members of our various churches might become one in sorrow and in repentance.

IV. In the fourth place, this national repentance was marked by signs of sincerity. Suppose the Ninevites had told Jonah to go and report to his God that they believed His word, but would call a committee meeting to draw up a petition to have God spare their city. If, after they had done such a thing, they would have continued in their wickedness, would their faith have availed anything before God.

Faith is real when repentance is real. Repentance the proof or evidence of faith. Their repentance was accompanied by four things. First, by fasting. This s not a mere formality as we find it among so many India today. The Indian devotees will adhere strictly a fast day as long as the sun is up. But when night lls they are only too eager to break all restraints and ve themselves over to feasting and ofttimes to debauchy. Second, their repentance was evidenced by sackoth and ashes; they forsook their ornaments. Third, outward reformation; they turned everyone from his il way and from the violence that was in their hands. e fourth evidence of repentance was their earnest ayer. They cried. They cried mightily.' They cried ghtily to God. It is interesting to note the word "cried" the little book of Jonah. The mariners cried, and re saved. Now if these four signs were to accompany tional repentance in our land, we undoubtedly would o be saved from the national calamity which is threating us.

"I have heard" says Mr. Daniel Wilson, in a sermon of , "of a certain person whose name I could mention, o was tempted to conclude his day over, and himself ; that, therefore, it was his best course to put an end his life, which, if continued, would serve to increase sin, and consequently his misery, from which there no escape; and seeing he must be in hell, the sooner was there, the sooner he should know the worst; which preferable to his being worn away with the tormentexpectation of what was to come. Under the uence of such suggestions as these, he went to a river, a design to throw himself in; but as he was about to it, he seemed to hear a voice saying to him, "Who can ?" (Jonah 3:9) "Who can tell" what God can do when will proclaim his grace glorious. "Who can tell" but an one as I may find mercy? "Who can tell" what poses God will serve in my recovery? By such ughts as these, being so far influenced as to [illegible] ry, it pleased God graciously to enable him, through his doubts and fears to throw himself by faith on s Christ as able to save to the uttermost all that come od by him, humbly [illegible] sake, to his [illegible]

Westmont Is Evangelical Christian College That Offers Opportunities For Self Help



Westmont College is located in an attractive residential district of Los Angeles at Third Street and Westmoreland Avenue.

It is a standard four-year liberal arts college, authorized by the State of California to grant academic degrees. In this evangelical Christian school which is co-educational and interdenominational, students find a happy social life and Christian friendships. Since it is a small college, there exists a close personal fellowship between faculty and students.

The faculty is an outstanding one with teachers from the leading universities of America and Europe.

The facilities of the College are adequate with modern classrooms, well-equipped laboratories, and a library of approximately fourteen thousand volumes. The campus includes an athletic field and an outdoor swimming pool. Boarding students who come from all parts of the United States find the dormitories attractive and the meals excellent. Expenses are seasonable with many opportunities for self help.

The College has a splendid music department where most branches of music are taught. There are frequent concerts, recitals, and radio programs. Student activities include an A Capella Choir and a Little Symphony Orchestra.

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development of Society. No man, no government, no institution, religious or civil, social or economic has the right to dictate whether or how a person or a group may worship God. No civil authority may rightly make a law, decree or regulation, respecting an establishment of religion or affecting its free exercise nor may rightly prefer or favor one form of religion above another.

Among the freedoms to be secured for humanity, freedom in religion is [illegible] and practice; and in view of the impending international negotiations, Baptists are under urgent, imperative obligation to do all possible to have included in the terms of the new world order the establishment and maintenance of absolute religious liberty for every man of every faith and of no faith.

We urge that all Baptist conventions and associations discuss this issue, pass appropriate resolutions, and send copies to their representatives in the Congress and to the President of the [illegible]

"When we find an Apostle directing one of those books to all that in every place call upon the name of Christ Jesus our Lord we may see what holds of the rest of the New Testament books, that wherever the profession of the truth of the Evangel is made by calling on the name of the Lord those who make it are not out with the range and ambit of the definition that tells what the Visible Church of God is."—Dr. John Macleod in Southern Presbytrnian Journal.

Stewardship is not primarily to heighten the giving, but to deepen the living.

Strange Bedfellows . . .

(Reprint from an editorial in The Presbyterian Guardian)

In the July 25th issue of The Presbyterian Guardian, we expressed our regret over the announcement that the Christian Reformed church had voted at its synod this year to join the National Association of Evangelicals for United Action. Although that action was taken about the middle of June, there is still no detailed information available at the time this editorial goes to press. Therefore our comments here are based solely upon the meager information contained in the June 25th issue of The Banner, organ of the denomination.

But the bald fact alone—that the Christian Reformed church is now a member of the National Association — is sufficiently startling to dwarf all subordinate facts. That is not to imply that we hold the Christian Reformed church to be perfect or the National Association totally evil. But the picture of that vigorously Calvinistic denomination affiliated now with a campaign of dull appeasement toward the Federal Council on the part of a group largely comprised of Arminians is strange indeed.

How did it happen? So little information is yet available and guessing is such a dangerous game that we hesitate to go further with this item. But there are a few questions we can properly ask and a few answers we can properly give, and with these we shall try for the moment to be content.

DID THEY KNOW?

The greatest question of all is this: Did the delegates at the Synod who voted for this alliance do so in full awareness of the implications of their votes? Did they really know, in other words, what they were voting to join?

Did they know that the National Association is by its announced program undertaking to perform in the name of its constituent churches functions which are properly to be performed only by the churches themselves? Did they know, for instance, that the association is planning an extensive campaign of evangelism, and that such evangelism will never in the wide world be Reformed evangelism but rather evangelism that drips with Arminianism from every sawdust pore? Did they know that the National Association plans to institute a program of Christian education and that, when it does so, its program will teach doctrine that is at radical variance with the doctrinal standards of their own denomination? (See United Evangelical Action, July 1, 1943, and The Presbyterian Guardian, June 10, 1943, p.169.)

Did the Christian Reformed delegates know that the National Association has as an organization repeatedly refused to join battle with the Federal Council? Did they know that many of its leaders are still being represented by the Federal Council, since they are members of denominations affiliated with that modernist body? Dr. Harold J. Ockenga, the association's president, is one of them, for he is a member of the Presbyterian church in the U. S. A., a denomination whose assembly this year conferred its highest honor upon arch-modernist Henry Sloane Coffin.

Were the Christian Reformed delegates told of the weak and incompetent voice of the National Association that voted "Yes" last year at Columbus to five recommendations for the control of religious radio programs, each one a lethal dart aimed at the very vitals of gospel broadcasting?

REDEEM THE TIME . . .
[illegible]
R. A[illegible]
104 [illegible]

RUSSIAN MISSIONARY [illegible]
[illegible]

expectation of what was to come. Under the
ence of such suggestions as these, he went to a river,
a design to throw himself in; but as he was about to
, he seemed to hear a voice saying to him, "Who can
" (Jonah 3:9) "Who can tell" what God can do when
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ghts as these, being so far influenced as to resolve
y, it pleased God graciously to enable him, through
his doubts and fears, to throw himself by faith on
s Christ as able to save to the uttermost all that come
od by him, humbly desiring and expecting mercy for
ake, to his own soul. In this he was not disappointed.
but afterwards became an eminent Christian and
ster; and, from his own experience of the riches of
e, was greatly useful to the conversion and comfort
hers.

And finally, let us note that Nineveh's repentance
ght about God's repentance. God's repentance
ns that since Nineveh repented, God would not de-
them. God's method of dealing with sin, never
ges, nor does his method of dealing with righteous
ever change. God could not deal with Nineveh on
basis of their sins after they had been taken away.
d cannot deal with us after our sins nor reward us
rding to our iniquities when we are in Christ Jesus.
re is therefore now no condemnation to them which
n Christ Jesus." Rom. 8:1.—O blessed thought!
eveh accepted the message of Jonah. The people of
vah believed God. They repented.
May God grant that it will be said of us, The people of
rica believed God. Vs. 9 "Who can tell" if God will
"and repent, and turn away from His fierce anger,
we perish not?"

igious Liberty and American Baptists

re passing through a
f world-wide social con-
which will bring forth
mankind a more hope-
lavement of a more
ng freedom.

e earliest champions of
gious liberty for every
oughout the world, the
of America have a
bligation today to make
onal the Freedom of
which their fathers
d in making national.
fore, the Joint Confer-
mmittee on Public Rela-
pointed by the North-

served by all human agencies that exercise authority;

We believe that every form of compulsion in religion, whether it be by a religious body or a civil state, is a wrong justly to be condemned;

We believe that religious liberty is the ultimate ground of democratic institutions, and that wherever this liberty is questioned, restricted or denied by any group, political, religious or philosophical, all other human rights are imperilled. Therefore, we make

[illegible] has the right to dictate whether or how a person or a group may worship God. No civil authority may rightly make a law, decree or regulation, respecting an establishment of religion or affecting its free exercise nor may rightly prefer or favor one form of religion above another.

Among the freedoms to be secured for humanity, freedom in religion is most basic and constructive.

Free churches in free states, each helpfully, freely encouraging the other is the ideal, but with no administrative or financial dependence of one upon the other.

In the history of religion, only in the United States has this relation, essential to this full freedom, been attained and given constitutional recognition. Upon the representatives of the United States to the Peace Conference will devolve the responsibility for setting forth and supporting this fundamental right which has been made an American principle.

In consistency with the leading part Baptists had in securing this course in our country; in consistency with our contention

[illegible] imperative [illegible] possible to have included in the terms of the new world order the establishment and maintenance of absolute religious liberty for every man of every faith and of no faith.

We urge that all Baptist conventions and associations discuss this issue, pass appropriate resolutions, and send copies to their representatives in the Congress and to the President of the United States.

We further recommend that all pastors preach upon this subject and secure from their congregations an endorsement of world-wide religious liberty. And we suggest, with the approval of the Baptist World Alliance, that February 6, 1944, Baptist World Alliance Sunday, be the day on which these sermons shall be preached.

W. O. Carver
C. M. Gallup
J. B. Adams
Gordon Poteat
Rufus W. Weaver,
Chairman

"The promises of God are certain, but they do not all mature in ninety days."—A. J Gordon.

[illegible] in every place call upon the name of Christ Jesus our Lord we may see what holds of the rest of the New Testament [illegible] wherever the profession of the truth of the Evangel is made by calling on the name of the Lord those who

that tells what the Visible Church of God is."—Dr. John Mac[illegible] in Southern Presbyterian Jour[illegible]

Stewardship is not primarily to heighten the giving, but to deepen the living.

---

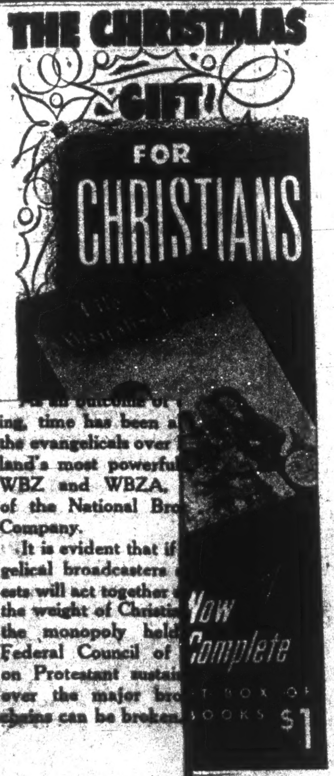
religious time for Pro-
is soon to be broken.
ill be an answer to
nd to long effort. Let
while roll up a mem-
in N.A.E. of millions
ns so that we can effec-
the medium of evan-
protestant cooperation
roadcasting of the gos-
esus Christ. Many in-
churches and two de-
ons were voted into
hip at the December
Committee meeting.

Street Church, but it marked a cooperative consideration of the problems facing Gospel broadcasters and of the future of Gospel broadcasting.

Addresses were made by Dr. Nathan R. Wood, who broadcasts over WHEB; Dr. Gordon Brownville, who broadcasts over WMEX; Mr. Howard W. Ferrin, who broadcasts over the Yankee Network; Rev. John Huffman, who broadcasts over WCOP and WORL and by Dr. William Ward Ayer, who

ing, time has been a
the evangelicals over
land's most powerfu
WBZ and WBZA,
of the National Bro
Company.

It is evident that if
gelical broadcasters
casts will act together
the weight of Christi
the monopoly held
Federal Council of
on Protestant sustai
over the major bro
chains can be broken



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* *

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NATIONAL ASSOCIATION
OF EVANGELICALS

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April 12 to 17, 1944

(Note change of place and dates)

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Preliminary folder now ready for distribution. Sent on request to Registrar, National Association of Evangelcals, 120 Tremont St., Boston 8, Mass.

Strange Bedfellows

(Continued from Page 7)

(See The Presbyterian Guardian, September 10, 1942, page 248 ff.)

"SUBSTITUTE OF ORTHODOX CHURCHES"

Perhaps the National Association was introduced to the delegates in the terms by which The Banner introduces it to its readers. In the briefest of notes, listing "Synodical Decisions of Special Interest," it says, "Synod affiliates with the 'National Association of Evangelicals. (Substitute of orthodox churches for the Federal Council of Churches.)'"

If the National Association was offered as the "substitute of orthodox churches for the Federal Council," we really don't see how the delegates can be blamed for voting as they did. But by no means should it be so described. In the first place, it is not a substitute for the Federal Council, since many men, including its president, are represented by both bodies at the same time. It is not a substitute, for it places no disjunction of choice before its applicants for membership. It is not a substitute, for its program parallels that of the Federal Council at only one or two points, and thereafter wanders happily off across the whole field of ecclesiastical endeavor. As for being a "substitute of orthodox churches," that too is misleading. No orthodox churches brought it into being. No orthodox churches had an official hand in its formation. Representatives of orthodox churches did, but the churches themselves did not. And although some orthodox churches may have affiliated with it, the statement in The Banner seems to imply that all orthodox churches (with perhaps a few insignificant exceptions) have already rallied to its support.

"FORTY PERCENT"

The same issue of The Banner informs us that, prior to the time when the question of joining was placed before the com[illegible] the stated clerk [illegible] "favorable features of the new organization." Among these was the claim that "it furnished evangelical Protestantism in this country a representative voice and speaks for forty per cent of the Protestants in the U. S. while the Federal Council represents a much smaller percentage, and is modernistic."

From where we sit, forty per cent of Protestants would seem to be a slightly astronomical figure. It means nearly half of all the Protestants in this country. There are sixty-seven million church-members in the nation. From that figure, let us deduct the twenty-three million Roman Catholics and about six million other non-Protestants. No one can be represented—properly represented, that is—by both the Federal Council and a "substitute." So that leaves only twelve million Protestants not represented by the Federal Council and therefore at least potentially eligible for membership in the National Association. Therefore, if the National Association were already representing every potential member, if, in other words, its membership were equal to one hundred per cent of its eligibility list, it could only represent slightly more than thirty-one percent of the Protestants in the United States.

It is absolutely certain that the National Association has not yet reached its membership ceiling. Actually, it has barely begun to scratch the surface, and no one would dare to claim that it had even reached the half-way mark in its membership roll. If it has not reached the half-way mark, then it cannot yet represent more tha fifteen per cent of American Protestantism. But even that figure would mean a membership of nearly six million persons, which is three times the far from modest number claimed in Chicago this year by the Association's 'spokesmen. So let's come down to earth, and sum it all up this way: Whatever the correct percentage figure may be, it is certain that it is a great deal closer to four per cent than it is to forty per cent.

We have been unable to obtain any information as to the actual churches [illegible] represented organizationally by the National Association. As far as we can gather, the lion's share of its claim to Protestant representation lies in the fact that it does have affiliated with it the approximately nine hundred thousand members of the "Assemblies of God," the right wing of the Pentecostalist Church. Again, we doubt that the delegates to the Christian Reformed Synod were aware of that fact.

What surely must have had an effect on the vote of the delegates was the impressive statement about the "forty per cent." Here they had an organization slightly more than a year old, with the ink on its constitution not yet dry, and yet nearly one out of every two Protestants, they were told, were already represented by it. Brought up in a generation accustomed to thinking in terms of the national war debt, many of them were probably able to take that without blinking.

AN ENTANGLING ALLIANCE

The Christian Reformed Church has a noble heritage. In many ways it is unique among American denominations. Its history was somewhat similar to that of The Orthodox Presbyterian Church, and it has historically stood firm on principle against compromise of its witness. Seven years ago Dr. J. Gresham Machen said, "The Christian Reformed Church has never been content with being vaguely 'evangelical', or 'conservative' or 'fundamentalist,' but has always endeavored to be truly 'Reformed'." The strength of the Christian Reformed Church has always lain in its distinctiveness. While we do not take the position that every form of cooperation of a truly Reformed church with other Christian denominations is to be condemned, we are firmly convinced that in this instance the Christian Reformed Church has made a great mistake. We pray that, in more sober and fully informed contemplation, it will see the implications of its new alliance—and withdraw from the compromising and entangling National Association as spontaneously as it joined.

Evangelical Leaders

John Herbert Walker, general overseer of the Church of God, Cleveland, Tennessee, was born March 6, 1900 near Delhi, Louisiana. Mr. and Mrs. Walker (Blanche E. Jenkerson) have three children: John Herbert, Jr., Samuel Edward and Grace Agatha.

After graduating from the Kentwood (Louisiana) high school, Mr. Walker spent two terms at the Louisiana Polytechnic Institute, Ruston. He graduated from the Church of God Bible Training School in 1927. Since then he has had special study in Greek and Hebrew, and is at present studying business management from the La-Salle Extension University as well as Spanish, which is particularly interesting and helpful as our relationship with our neighbors in the south is strengthened.

Mr. Walker began his preaching ministry when 17 years of age, serving as assistant pastor at Dunn, Louisiana, and then at Monroe. The same year in which he received his license, 1925, he was elected as teacher and secretary-treasurer of the Church of God Bible Training School. During his pastorate at Etowah, Tennessee, a beautiful little church was built. In 1930 he was ordained a bishop in the Church of God and elected as general superintendent of education of the Bible School. He served in this capacity until 1935 when he was elected general superintendent or overseer of the Church of God. While superintendent of the Bible School the attendance in the regular departments increased more than 46 percent; and in the total attendance, including the attendance in the new departments added, there was an increase of about 800 percent.

Mr. Walker's duties as overseer consist of: moderator of the Annual International General Assembly of the denomination; chairman of the board of twelve councilors, state overseer appointing board, board of directors of religious schools in various states, and wartime committee; ex-officio chairman of the board of foreign missions, orphanage committee, publishing interest committee, general board of trustees, board of directors of the Church of God Bible School and College; guest speaker at annual conventions and camp meetings in the various states. Mr. Walker now has two assistant general overseers, but he himself has travelled extensively, speaking to thousands of people on various occasions in America as well as to congregations in eight foreign countries.

During Mr. Walker's ministry as general overseer there has been wonderful progress in every department with the greatest gain in the mission department. In 1935 seven foreign countries were represented — at the last general assembly there were 25, exclusive of Canada. Nearly 15 times as much money was raised for missions in 1942 as in 1935. The approximate amount of money raised in 1935 was $362,015; for 1942 the total amount was $1,605,988, an increase of nearly $1,300,00 when compared with that of 1935. The church property was valued in 1935 as $1,033,245; in 1942, $3,356,352, with an increase of $2,323,107. In 1935 the total receipts of the publishing house (which are not included in the figures given above) were $58,587.93; the net receipts for 1942 were $165,448.50, an increase of $160,880.57 over those of 1935. The weekly subscriptions to the Evangel, the official organ of the church, are now more than 27,000, compared with those in 1935 of approximately 5,500. The monthly circulation of the Lighted Pathway, a magazine dedicat-

Roving Reporter . . .

The black horse of famine is galloping across India. Hundreds are dying in the streets of Calcutta.

The Air Transport Command has performed a remarkable feat in evacuating 125,000 patients by air transport in the past year. After the war most missionaries will be transported to and from their stations by air. New York will be within 48 hours of the most distant fields. The cost will be less than boat transportation before the war. The American Airways estimates that the round trip to Moscow, for instance, will be $259.20. Fares to other points (round trip) will be as follows: Rio, $256.50; Honolulu, $272.70; Bombay, $432.00; Capetown, $469; Sydney, $567.90.

One of the most energetic pastors of the Chicago area is Rev. Torrey Johnson of the Midwest Bible Church. Beside a very full schedule of services in his church he is carrying on daily noon shop meetings, and broadcasts from Kenosha, Wis., two Sunday broadcasts from his church and many speaking engagements each week. The church recently celebrated its tenth anniversary. Its budget has grown from $2,321.28 in 1934 to $40,393.82 in 1943 (not including radio funds). The church, which is located at 3469 N. Cicero Avenue, has applied for membership in N. A. E.

There is quite a controversy under way as the result of a demand by the Knights of Columbus that Catholic Ltalian Americans be put in charge of occupied Italian territory. We suppose they would be agreeable to having the Catholics removed from public office in Protestant America to show their disposition to be consistent.

More than 2200 "Christian Commandos" are carrying scripture portions and tracts for distribution in the armed forces of the Dominion of Canada. These commandos are themselves men in the services. The work is proving very effective. It is managed by a Christian Commando Committee, Box 551, Toronto, Canada, and supported entirely by free will offerings. An attractive bulletin describing the work is issued [illegible] Men's Committee are models of efficient evangelism. They are located at 62 West Washington Street (in the heart of the loop), and at 233 N. Genesee Street, Waukegan. Other committees contemplating projects of this kind would do well to pay these centers a visit.

Mr. Julius K. Hoffman of 1508 Chicago Avenue, Minneapolis (4), Minnesota, is carrying on a unique and worth-while ministry. He is without speech and hearing and so has a deep sympathy for others afflicted likewise. He is sending the best tracts and other helpful literature to the 30 deaf mutes in Minneapolis and about an equal number to those similarly handicapped in other towns and cities. All literature is sent free of charge. The ministry is supported by free-will offerings.

If the recent survey conducted by Prof. Glenn V. Ramsey of Indiana University gives a correct picture of the moral conditions among lads of the teen age in this country we may well be shocked. The survey was conducted in a "mid-western city." 291 boys were asked frank questions and their replies were as frank. By the age of 18 nearly one half had engaged in illicit intercourse, many, "hundreds of times." 20 per cent admitted having visited a prostitute. Even at 14 years of age a very large majority had taken the first steps, at least, toward gross immorality. Do we need child evangelism?

A recent Gallup poll seems to indicate clearly that there has been no development of sentiment for national prohibition during the present war similar in 1917. Indeed, it would appear that the desire for prohibition is on the wane since the war started. Such is the power of well organized propaganda in behalf of King Booze.

The recent Conference on
Evangelism in Boston spo
by the New England D
Committee of N. A. E. and
organizations proved to
ported by many churche
time of wonderful bl
Many cities have been e
awaiting the result of this
ing in order to profit b
plan which was follow
successfully. Don't fail t
carefully the report of this
evangel. Already the New
land Committee is prepari
a still greater meeting in

* Apologies to all concern
an error in the October
ascribing the presidency of
Seminary to Dr. Har
Laird. Dr. Allan A. Mac
president of that fine ins
of learning, and Dr. L
secretary of the Board of
tors.

RHODE ISLAND RALL REPORT OF

PROVIDENCE, R. I.
1.—A state rally of the
Island constituency of the
tional Association of E
cals was held here last
the Gloria Dei Lutheran
Dr. J. A. Parkander, state
man, presided.

Special music was p
by the chorus choir of the
dence Bible Institute.

Mr. Carl F. Ashe, field
sentative of N. A. E., w
sented and spoke briefly.

Dr. James T. Rider, Ne
land chairman, brought
lenging message on the
revival.

Interest in N. A. E. i
ing in this area and a nu
union efforts are plan
1944.

REV. C. A. CO
Author of "Tra
Service Men

[illegible]

WHO'S WHO IN THE NAE . . . .

Officers and Board of Administration

HAROLD J. OCKENGA, Pastor, Park Street Congregational Church, Boston, Mass.

WHO'S WHO IN THE NAE . . .

Officers and Board of Administration

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[illegible] for the year [illegible] 1943. The weekly subscriptions to the Evangel, the official organ of the church, are now more than 37,000, compared with those in 1935 of approximately [illegible]. The monthly circulation of the Lighted Pathway, a magazine dedicated to the Church of God young people, is nearly 10,000 compared with the average circulation in 1935 of approximately [illegible].

Mr. Walker writes, "This progress is attributed to the goodness of God and to the loyal co-operation and faithful service rendered by the good ministers and laymen of the Church of God."

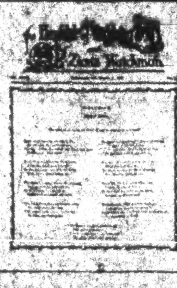
Mr. Walker, a wise, cautious, devout Christian leader, is a member of the board of administration of the N.A.E.

CHEYENNE, Wyo.—An interesting meeting of the National Association of Evangelicals was held here on October 15, at the First Baptist Church, of which Rev. George White is the pastor.

There were sessions morning, afternoon and evening, with a special supper gathering of Christian business men attended by about forty. A number of local pastors are actively supporting the movement.

[illegible] It is managed by a Christian [illegible] Committee, Box 553, Toronto, Canada and supported entirely by free will offerings. An attractive bulletin describing the work is issued "every now and then" and is obtainable without charge.

The Victory Centers for Service Men conducted by the Chicago Christian Business



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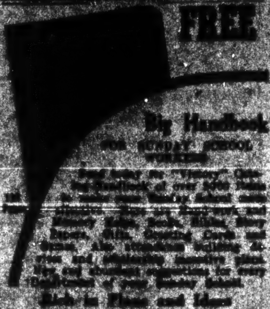

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OUR FIRST F[illegible]

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